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﴿ الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ﴾

((Those to whom We have given the Book recite it with its true recital; they [are those who] believe in it)) Al-Baqarah 121

Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 2

الجزء الثاني



By
Kareema Czerepinski

إعداد الأستاذة
كريمة سربنسكي

أحكام تجويد القرآن

الجزء الثاني

الأستاذة كريمة سربنسكي

Tajweed Rules of the Qur'an **Part Two**

Kareema Czerepinski

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Bismillah, and al-hamdu lillah, and may Allah shower greetings and peace on our beloved Messenger, his family, companions, and those who follow them in that which is right. By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. Allah chooses the time and manner for completion of things, and although the delay in part two seemed long, it was a great blessing in many ways. For the detailed introduction to this series and the references, which have not changed, please refer to the lengthy introduction in part one.

Although many were thanked in the introduction of part one, again I must express my thanks and gratitude to the honorable Sheikh Ayman Swayd and Sheikhah Rehab Shaqaqi for their huge input in the writing of part two. Sheikh Ayman laboriously wrote in more precise Arabic definitions used by him in his tajweed program on Iqra Television program "كيف نقرأ القرآن"

with the assistance of his wife, my dear teacher, Sheikhah Rehab; and these were then translated into English. May Allah grant them the highest level in Paradise and relieve them of all suffering, pain, and sorrow in this world, and grant them both good health. Ameen. Their invaluable input will support many in their study of tajweed.

There are many who assisted in reviewing part two and they all gave many wonderful and valuable suggestions in content, layout, formatting, phrasing, as well as pointing out typing errors. Surely, part two improved greatly with their help. I pray that Allah bless them all and their families with the greatest khair in this world and the Hereafter.

Lastly, I thank my dear husband again for all that he has done in support, moral and financial, for this and my other projects related to the Qur'an and tajweed. He continues to be a source of great goodness and I pray that Allah will bless him, protect him, grant him good health, and grant him all that is good in this world and Jannah Al-Firdaws in the Hereafter.

May Allah grant all that use this book and most of all its author, purity of intention in studying and teaching the Qur'an.

﴿ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ۖ أَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴾

(An-Naml 40)

"This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs), Bountiful."

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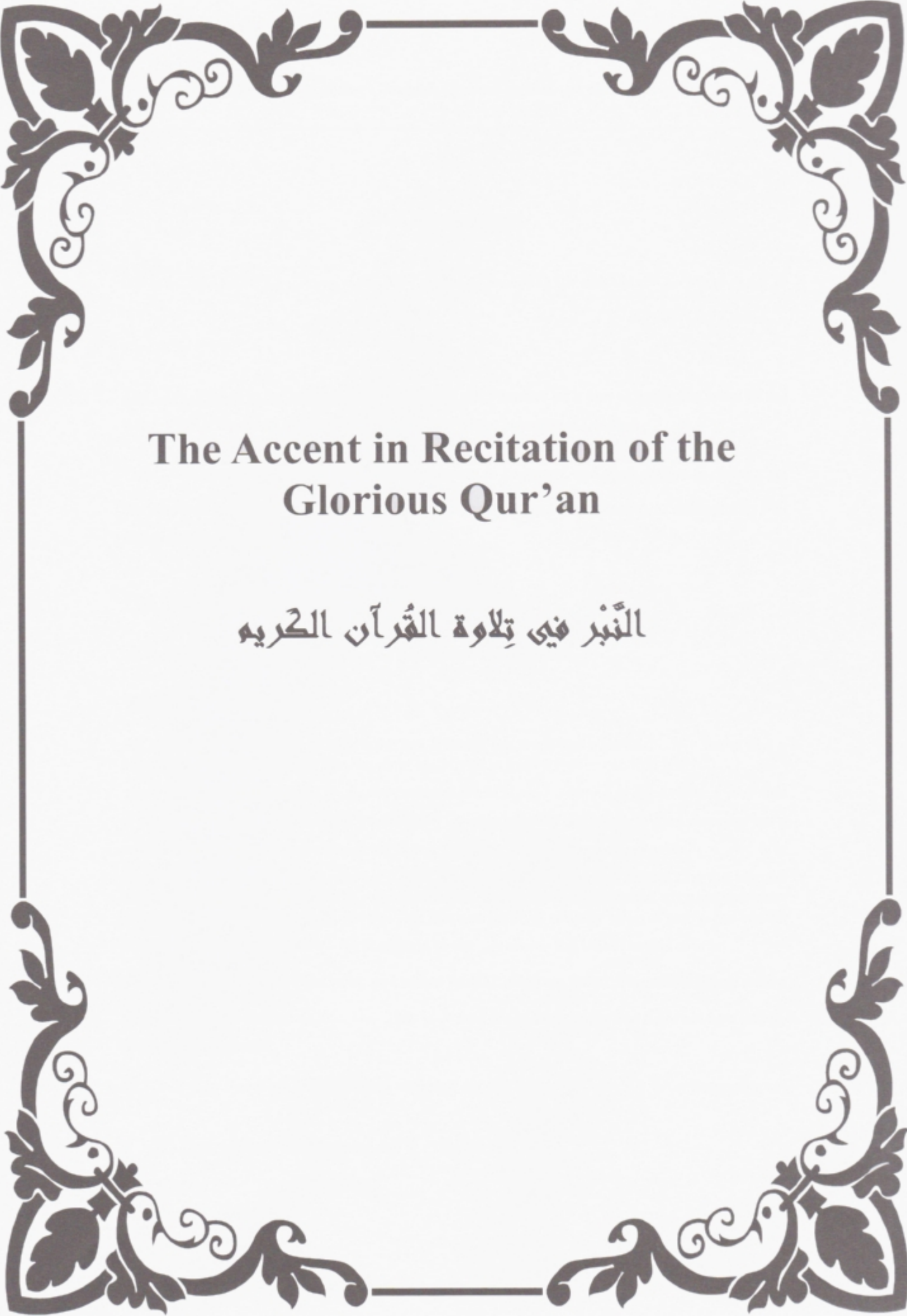
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The Accent in Recitation of the Glorious Qur'an

النَّبْر فِي تِلَاوَةِ الْقُرْآنِ الْكَرِيمِ

النبر The Accent

تعريفه في علم الأصوات الحديث: هُوَ الضَّعْطُ عَلَى مَقْطَعٍ أَوْ حَرْفٍ مَعْيْنٍ مِنْ حُرُوفِ الْكَلِمَةِ بِحَيْثُ يَكُونُ صَوْتُهُ أَعْلَى بِقَلِيلٍ مِمَّا جَاوَرَهُ مِنَ الْحُرُوفِ.

The نبر is defined in the modern study of sounds as: Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the juxtaposed letters.

This نبر (raising of the voice) varies from language to language, and from dialect to dialect. In the Glorious Qur'an the نبر is noted, Allah knows best, in the complete rules of recitation in five different circumstances.

The first circumstance of the نبر in recitation

المُشَدَّد الوقف على الحرف المشدَّد Stopping on a letter that has a shaddah.

Examples: ﴿مُسْتَمِرٌّ﴾ ﴿الْحَيُّ﴾ ﴿مُسْتَقَرٌّ﴾

All of these are examples in which the last letter of the word has a shaddah. We know that a shaddah on a letter indicates that the letter is divided in to two letters, the first letter:

يَخْرُجُ بِالتَّبَاعِدِ بَيْنَ طَرَفَيْ عَضْوِ النَّطْقِ, whereas the second: يَخْرُجُ بِالتَّصَادُمِ بَيْنَ طَرَفَيْ عَضْوِ النَّطْقِ, this is when the reader is continuing reading and not stopping on the word. When stopping on a word like this, we stop with one saakin letter, meaning يَخْرُجُ بِالتَّصَادُمِ بَيْنَ طَرَفَيْ عَضْوِ النَّطْقِ. It is then as if one letter has been dropped from the reading. It is for this reason that the learned reciters of the Qur'an warn of the necessity of an accent on this last letter, even on the letter preceding it, to point out to the listener that this one letter, is actually two. We drop the vowel, but do not eliminate the letter. An exception to the نبر (raising the voice) in this case is

النون والميم المشددتان (The noon and meem with shaddah on them). These two letters with a shaddah have the most complete غنة. This غنة lets the listener know that there are two letters. Stopping on the word:

﴿وَلَكِنَّ﴾ is therefore different than stopping on the word: ﴿لَكِنَّ﴾ and stopping on

﴿جَانَّ﴾ is different than stopping on: ﴿كَانَ﴾.

Another exception, Allah knows best, is stopping on a qalqalah letter that has a shaddah. When stopping on a word ending with a qalqalah letter with a shaddah, both letters of the shaddah are pronounced. Examples are in the following words: ﴿الْحَقُّ﴾ ﴿وَتَبَّ﴾. When stopping on either of these words both باء and both قاف are pronounced. The first باء in the word وَتَبَّ is pronounced with a sukoon, and the second is pronounced with a قلقلة. The same can be said about the two قاف in the word الْحَقَّ. The نبر is then left out in this case, unless the qalqalah letter with a shaddah is preceded by a حرف مد, such as in:

﴿يُشَاقُّ﴾ and ﴿حَادَّ﴾ for it then falls in to the third circumstance of النبر, which will be discussed subsequently. إن شاء الله.

The second circumstance of the ذِّبْر in recitation

There are two cases:

1. عند التَّطْلُقِ بِوَائٍ مُشَدَّدَةٍ قَبْلَهَا مَضْمُومٌ أَوْ مَفْتُوحٌ This occurs when pronouncing a واء that has a shaddah and the letter before it has a dhammah or a fathah (فَتْحَة). Examples: ﴿الْقُوَّةَ﴾ and ﴿قَوَّامُونَ﴾.
2. عند التَّطْلُقِ بِيَاءٍ مُشَدَّدَةٍ قَبْلَهَا مَكْسُورٌ أَوْ مَفْتُوحٌ When pronouncing a ياء that has a shaddah, and the letter before it has a kasrah or a fathah (فَتْحَة). Examples: ﴿شَرْقِيَّةَ﴾ and ﴿غِيَاً﴾.
3. There is a ذِّبْر in these cases due to the possibility of incorrectly reciting a مد or lengthening the لين. In the example of ﴿الْقُوَّةَ﴾ and ﴿شَرْقِيَّةَ﴾ the واء and ياء are preceded by a vowel of its own category, meaning the واء is preceded by a ضَمَّة, and the ياء is preceded by a كَسْرَة. There is no مد here, and to avoid it, the واء and ياء are read with an ذِّبْر, making clear to the listener that there is no مد. Pressure on the letter cuts short its time, and therefore excludes the possibility of lengthening it. The same can be said of the واء and ياء that have a shaddah and are preceded by a fathah (فَتْحَة), as in ﴿قَوَّامُونَ﴾, and ﴿سَيَّارَةً﴾. Fear of the reader creating a lengthened لين letter necessitates a ذِّبْر.

The third circumstance of the نَبْر in recitation

هُوَ عِنْدَ الْإِنْتِقَالِ مِنْ حَرْفٍ مَدٍّ إِلَى الْحَرْفِ الْأَوَّلِ مِنَ الْمُشَدَّدِ This occurs when changing over from a saakin letter to the first letter of a shaddah. The saakin letter occurs بالتصادم بين طرفي عضو النطق and the mouth was busy emitting the lengthened letter, it is necessary at the change over from the مد to the saakin letter (that occurs after it), that we put a نَبْر (an accent) in our recital. This نَبْر allows us to comply with reciting the saakin letter with طرفي عضو النطق using a collision that leaves an acoustical mark. The saakin letter then makes its presence known quite clearly. If the تصادم (collision) is weak the letter is then pronounced with a weak sound, to such a degree that it may not even be heard. This mistake is heard from some people when they recite the word: ﴿الضَّالِّينَ﴾ with one لام with a كسرة instead of two لام, the first saakinah, and the second with a vowel. This mistake is due to the absence of the نَبْر.

The fourth circumstance of the نَبْر in recitation of the Glorious Qur'an

عِنْدَ الْوَقْفِ عَلَى هَمْزَةٍ مُتَطَرِّفَةٍ بَعْدَ حَرْفٍ مَدٍّ أَوْ لَيْنٍ This occurs when stopping on a word that has a hamzah as the last letter preceded by a medd letter or leen letter. The reason for the نَبْر here is so the hamzah is not lost after the mouth was busy emitting the medd or leen letter. Remember, we do not stop on the هَمْزَةٍ with a sukoon when there is a tanween with a fathah (فَتْحَةً) on the هَمْزَةٍ when it is the last letter of the word. Instead we stop with a مَدَّ عَوَضٍ, then there is no نَبْر.

Examples:

﴿السَّمَاءِ﴾ ﴿قُرْءٍ﴾ ﴿النَّسِيءِ﴾ ﴿شَيْءٍ﴾ ﴿السَّوَاءِ﴾

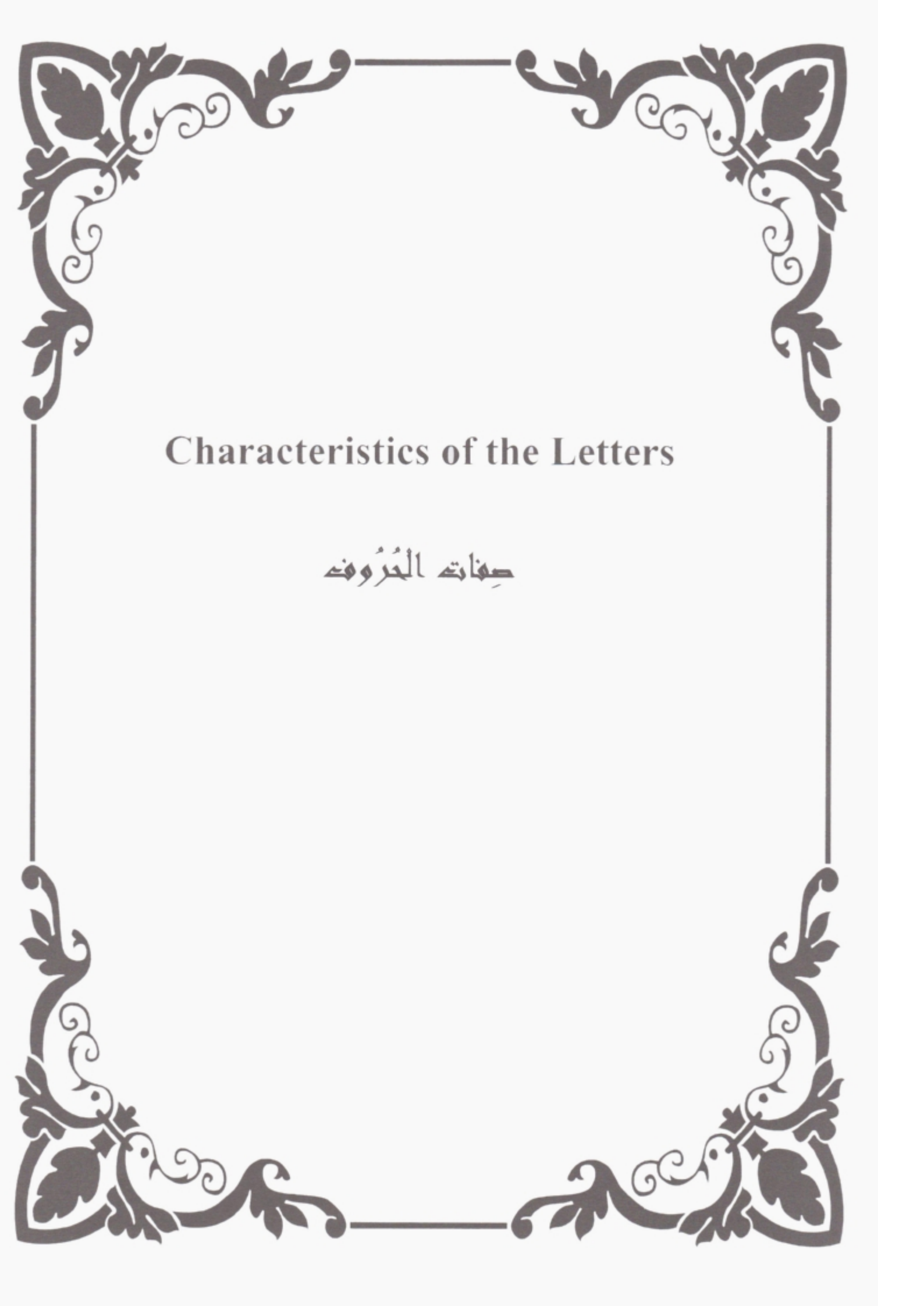
The fifth circumstance of النَّبر in recitation of the Glorious Qur'an

This circumstance encompasses three different words in three specific locations in the Qur'an, when these specific words are read in continuation with the following word. These three words are all past tense verbs in the dual form (meaning there are two subjects), which is formed with an alif. This alif, indicating two subjects, is followed by a sukoon as the first letter of the following word. The نُّبر is needed in these three places so the meaning of the verse is not confused. The نُّبر here is an indication that there is an alif of the dual form of the verb, but it was dropped due to the Arabic rule forbidding two saakin letters to be recited together (امتناع التقاء الساكنين). Without the نُّبر the listener may think the verb is male singular instead of male double. The نُّبر is used only when reciting these words in continuum with the next word, when stopping on these verbs with an alif indicating the dual form, there is no need for the نُّبر since the reason for it has disappeared.

﴿ ذَاقَا الشَّجَرَةَ ﴾ [الأعراف: 22]

﴿ وَاسْتَبَقَا الْبَابَ ﴾ [يوسف: 25]

﴿ وَقَالَا الْحَمْدُ لِلَّهِ ﴾ [النمل: 15]

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Characteristics of the Letters

صِفَاتِ الحُرُوفِ

صفات الحروف The Characteristics of Letters

The characteristics of the letters are what differentiate letters from others that share the same articulation point. If the student of the Qur'an is not applying all the characteristics of the particular letter he/she is articulating, it will sound either like a totally different letter, or will sound incorrect at the very least. The correct application of the characteristics of the letters makes the letters clearer, and teaches the various timings of the saakin letters, a very important aspect to good Qur'anic recitation. Studying the characteristics makes clear which letters are strong in make up, and which are weak. From this it is clear that the study of the characteristics of the letters and their application is a very important part of tajweed. Indeed, the application of the characteristics of letters is what differentiates a good reciter from an average one.

Linguistic definition of characteristics: هي مَا قَامَ بِالشَّيْءِ مِنَ الْمَعَانِي تَعْرِيفُهَا فِي اللُّغَةِ : What serves the purpose of describing the meaning. This can be in the way of physical descriptions such as white and black, or can be abstract descriptions such as education.

Applied definition: هي الْكَيْفِيَّةُ الْعَارِضَةُ لِلْحَرْفِ عِنْدَ حُصُولِهِ فِي الْمَخْرَجِ وَالَّتِي تُمَيِّزُهُ عَنْ غَيْرِهِ فِي الْإِصْطِلَاحِ : The mode of demonstration of the letter when it occurs at its articulation point, which differentiates it from others (other letters).

Two Divisions of Characteristics

1. الصفات الأصلية **Intrinsic or Basic Characteristics** : These are characteristics that are part of the intrinsic make up of the letter and never leave the letter. This is what will be discussed in this section.
2. الصفات العرضية **Incidental or Conditional Characteristics**: These are characteristics which are present in a letter in some cases, and not present in the letter in other cases. An example of this would be إدغام. These are covered in other areas of this book (included in part one), and not discussed in this chapter.

الصفات الأصلية : Intrinsic or Basic Characteristics

There are eight characteristics in pairs; each characteristic of the pair is opposite to the other characteristic in the pair. There are also seven singular characteristics that have no opposites. Every letter has at least four characteristics, one of each of the pairs of opposites.

١د ثمان صفات ذوات الأضداد Eight Characteristics that have Opposites

الصفة The Characteristic		ضدها Its Opposite	
الهمس The Whisper		الجهر The Apparent	
الشدة The Strength	التوسط (البينية) The In Between	الرخاوة Softness	
الاستعلاء The Elevated		الاستفال The Lowered	
الإطباق The Adhesion		الانفتاح The Opened	

سبع صفات لا أضداد لها Seven Characteristics without Opposites

1. الصفير The Whistle
2. اللين The Softness
3. الانحراف The Drifting
4. التكرار The Repetition
5. التفشي The Spreading Around
6. الاستطالة The Lengthening
7. الغنة The Nasalization

¹ Some scholars, and Imam Ibn Al-Jazaree is of them, mentioned two other characteristics with opposites, الإسمات والدلالة (The forbidden and the fluent). These two characteristics are part of Arabic phonology, but have no application to tajweed of the letters nor effect on the pronunciation of the letters.

الصفات التي لها أصداد Characteristics that have Opposites

<u>الهمس The Whisper</u>	<u>الجهر The Apparent</u>
في اللغة : الخفاء <u>Linguistic Definition: Concealment</u>	في اللغة : الإعلان <u>Linguistic Definition: Apparent</u>
في الاصطلاح: جريان النفس عند التلطي بالحرف لضعفه الناشئ عن ضعف الاعتماد عليه في مخرجه. Applied tajweed definition: Running on of breath when pronouncing the letter due to its weakness in its origin, which originated from weakness of relying on the letter at its articulation point of origin.	في الاصطلاح: احتباس جريان النفس عند التلطي بالحرف لقوته الناشئة عن قوة الاعتماد عليه في مخرجه. Applied tajweed definition: Imprisonment of the flowing of breath when pronouncing a letter due to its strength which originated from relying on the letter at its articulation point.
حروفها: "فحثه شخص سكت" Its Letters	Its letters: The rest of the Arabic alphabet

<u>الشدة The Strength</u>	<u>التوسط (البينية) The In-between</u>	<u>الرخاوة The Softness</u>
في اللغة: <u>القوة</u> <u>Linguistic definition:</u> Strength	في اللغة: <u>الاعتدال</u> <u>Linguistic definition:</u> Moderation	في اللغة: <u>اللين</u> <u>Linguistic definition:</u> Softness
<u>الشدة في الاصطلاح:</u> النجاس جريان الصوت عند التلطي بالحرف لكمال الاعتماد على المخرج. <u>Applied tajweed definition:</u> Imprisonment of the running of the sound when pronouncing a letter due to complete reliance on the articulation point.	<u>التوسط في الاصطلاح:</u> كون الحرف بين الصفتين أي بين صفة الشدة و صفة الرخاوة بحيث ينحس بعض الصوت ويخري بعضه عند التلطي به. <u>Applied tajweed definition:</u> The letter is in between the two characteristics; between strength and softness so that the sound is partially imprisoned and partially running when pronouncing the letter.	<u>الرخاوة في الاصطلاح:</u> جريان الصوت مع الحرف لضعف الاعتماد على المخرج. <u>Applied tajweed definition:</u> Running on of the sound with the letter due to weakness in reliance on the articulation point.
حروف الشدة: "أجد قط بكت"	حروف التوسط: "لن عمر"	Its letters: the rest of the Arabic alphabet

الشدة والتوسط والرخاوة Fruits of the Characteristics of

There are 28 letters that can be voweled, alif is not included in the number, since the alif never has a vowel and is always saakinah. The vowels are equal in timing between all letters, no matter whether the letter has the characteristic of شدة (strength), توسط (in between), or رخاوة (softness). No letter is longer than another when they are voweled; all vowels are equal. An example can be drawn in the word "ضرب"; each letter has a vowel, and in this word it so happens that all the letters have a fathah (فتحة) as a vowel. The first letter in this word is a ضاد, which has the characteristic of رخاوة, or softness, the second letter is a راء, which has the

characteristic of *توسط* (in between softness and strength), and the third letter is *باء*, which has the characteristic of *شدة* (strength); yet when this word is recited properly, the timing of the *باء*, *راء*, *ضاد*, *ضاد* are equal. No voweled letter is longer in timing than the other.

When there is a sukoon on the Arabic letters, the case is different. There is a difference in timing of the saakinah letters depending on whether they have the characteristic of *شدة* or *رخاوة*, *توسط*. The shortest timing for saakinah letters is for the letters of *شدة* (which are: "أجد قطر بكت"). The saakinah *توسط* letters have a longer timing than those of *شدة*, and the saakinah letters of the *رخاوة* group have a longer timing than that of the *توسط* group of letters (the *لن عمر* group).

All saakinah *رخاوة* letters have equal timing to each other. This means that *س* should have the same timing as *ح*, and *ه*, as well as all other letters of this group of *رخاوة*. In the same line of thought, all letters of *توسط* that have a sukoon are equal in timing to each other. The *ل* should have the same timing as *ر*, etc. This law of equality among similes was documented by Al-Imam Al-Jazaree, in his poem منظومة: المقدمة فيما يجب على قارئ القرآن أن يعلمه, when he said:

واللفظ في نظيره كمثله (and the parallel of an utterance is the same as it).

If we look at the first aayah of the Faatihah, we can analyze this further.

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ [الفاتحة: 1]

The first letter of the first word, *بسم*, has a vowel, so it takes the time that all vowels have of one vowel count. The second letter is *سين* with a sukoon, and we know that the *سين* has the characteristic of *رخاوة*, and we also know that the *رخاوة* group of letters has the longest timing of all the other letters, when saakin. We keep in mind though, that all *رخاوة* letters that are saakinah are equal in length to each other. The third letter, *ميم* has a vowel, so it has the timing that all voweled letters have. The fourth letter that is pronounced is the saakin letter of the shaddah, *لام ساكنة*, in the word: *اللَّهُ* and of the *توسط* group, so it gets a timing a little shorter than that of the *سين ساكنة* that was in the previous word. The next letter is the second *لام* of the *شدة*, a laam with a fathah (فتحة), and this gets the timing all voweled letters get. After this is an alif, which is always in a lengthened state, and it receives the measure of two

vowel counts. After that, there is a هاء with a kasrah, so it receives the timing of one vowel count, equal to all other vowels. The next pronounced letter is the first part of the shaddah on the راء, a راء with a sukoon; this is the first pronounced letter of the word: الرَّحْمَن. The راء is of the تَوَسُّط group of letters, so it receives an in between amount of timing, exactly the same timing of the laam saakinah in the word اللهُ. The following letter is the second part of the shaddah, a راء with a fathah (فَتْحَة), so it receives one vowel count of timing. After this there is a حاء with a sukoon on it. This letter is of the رَخَاوَة group of letters, and as previously discussed they have the longest timing of all saakinah letters. The ميم that follows this has a fathah (فَتْحَة), and therefore receives one vowel count. It is followed by an alif, which receives the equal of two vowel counts. The نون with a كَسْرَة that comes after the alif receives one vowel count. The next pronounced letter is the first part of the راء that has a shaddah on it, a راء ساكنة of the word: الرَّحِيم. It is of the تَوَسُّط group of letters, so it receives an in between amount of timing, and equal to all other letters of this same group. The following letter is the second part of the shaddah, a راء with a fathah, so it receives one vowel count of timing. After this, there is a حاء with a kasrah on it, and it therefore receives one vowel count. A ياء مدية comes next, and as previously studied in the mudood section, it receives two vowel counts if not followed by a hamzah or sukoon. In this case, we will be stopping on the word الرَّحِيم and therefore will be putting a circumstantial sukoon on the ميم. There is then a مَدَّ عَارِض and the ياء therefore will be lengthened 2, 4, or 6 counts. The last letter, a ميم will be stopped on with a sukoon, and therefore will have an "in between" amount of timing on it; the same of all saakinah letters of the تَوَسُّط group of letters.

In conclusion, all voweled letters are equal in time to one another; all getting one vowel count. Saakinah letters have different lengths of timing depending on which group they belong to. The letters of the رَخَاوَة group have the longest timing, yet they are equal in timing to each other. The تَوَسُّط group of letters have a shorter amount of timing when saakinah, but again, equal to each other. The شِدَّة letters have the shortest timing of all the saakinah letters, and are equal to each other.

<u>الاستعلاء</u> The Elevated	<u>الاستفال</u> The Lowered
في اللغة: الارتفاع <u>Linguistic definition: Elevation</u>	في اللغة: الانخفاض <u>Linguistic definition: Dropping or Lowering</u>
<u>في الاصطلاح:</u> اتجاه ضغط الحرف إلى الحنك الأعلى نتيجة ارتفاع أقصى اللسان عند التطق بالحرف المستعلي. <u>Applied tajweed definition:</u> Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an "elevated" letter [letter from this group].	<u>في الاصطلاح:</u> عدم انضغاط الحرف إلى الحنك الأعلى لعدم ارتفاع أقصى اللسان عند التطق بالحرف المستفل. <u>Applied tajweed definition:</u> The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a "lowered" letter [letter from this group].
حروفها: "خَصَّ ضَغَطَ قَطْ"	The rest of the letters in the Arabic alphabet

<u>الإطباق</u> The Adhesion	<u>الافتتاح</u> The Open
في اللغة: الالتصاق <u>Linguistic definition: Adhering</u>	في اللغة: الافتراق <u>Linguistic definition: Separation</u>
<u>في الاصطلاح:</u> انحصار الصوت بالحرف المنفتح بين اللسان والحنك الأعلى. <u>Applied tajweed definition:</u> The compression of the sound of the letter between the tongue and roof of the mouth.	<u>في الاصطلاح:</u> عدم انحصار الصوت بالحرف المنفتح بين اللسان والحنك الأعلى. <u>Applied tajweed definition:</u> The absence of compression of the sound of the letter of "انْفَاح" between the tongue and the roof of the mouth.
حروفها: "صَادُ ضَادُ طَاءُ ظَاءُ"	The rest of the Arabic alphabet

Characteristics that have no Opposites الصفات التي لا ضد لها

The Whistle الصَّفير

تعريفه في اللغة: هو حِدَّة الصَّوْتِ

Its linguistic definition: Sharpness of sound

في الاصطلاح: حِدَّةٌ فِي صَوْتِ الْحَرْفِ تُشْعِلُ عَنْ مُرُورِهِ فِي مَجْرَى ضَيِّقٍ.

Its Applied Definition: Sharpness in the sound of the letter produced from it transversing through a tight passage.

حروفها ثلاثة هي: الصَّاد - الزَّاي - السَّين

The Softness اللِّين

Its linguistic definition: Easiness في اللغة : السهولة

في الاصطلاح: خُرُوجُ الْحَرْفِ مِنْ مَخْرَجِهِ بِسُهُولةٍ مِنْ غَيْرِ كُفْلَةٍ عَلَى اللِّسَانِ.

Its Applied Definition: Emitting the letter from its articulation point with ease without effort from the tongue.

حروفها: الواو و الياء اللينيتان، أي: الواو و الياء الساكتتان المفتوحة ما قبلهما

الانحراف The Drifting

الميل Its linguistic definition: *Drifting* في اللغة :

في الاصطلاح: ميل صوت الحرف لعدم كمال حركته بسبب اعتراض اللسان طريقه.

Its Applied Definition: Drifting of the sound of the letter due to the incomplete running caused by the tongue turning from its path.

الحروف Its letters : اللام و الراء

الفرق بين انحراف اللام والراء The difference between the "drifting" in the لام and راء

يكون انحراف صوت اللام إلى جانبي طرف اللسان لإعترض الطرف طريق اللام، أما الراء فبالعكس: ينحرف الصوت بها من جانبي طرف اللسان إلى وسطه.

The deviation of the sound of the لام is to the sides of the tip due to the tip blocking the route of the لام. The deviation of the sound of the letter راء is from the sides of the tongue in to the middle of the tongue.

The tip of the tongue closes off the articulation point of the لام , the sound then deviates off towards the sides of the tongue.

The راء sticks at the front of the tip to the articulation point, and the sound needs to escape so that there will not be تكرار (the next characteristic to be discussed). A small space at the very tip of the tongue is made so the sound can escape out of the mouth, excess trilling of الراء is avoided. This is the reason both of these letters have the characteristic of توسط instead of رخاوة.

التكرار The Repetition

Its language definition: Repetition of something once or more. تعريفه في اللغة: إعادة الشيء مرة أو أكثر.

في الاصطلاح: ارتداد طرف اللسان عند التلطي بالراء ارتداداً خفيفاً نتيجة ضيق مخرجها، ويحذر القارئ من المبالغة في التكرير المؤدي إلى ظهور أكثر من راء.

Its Applied Definition: The light trilling of the tongue when pronouncing the راء due to its tight articulation point. The reciter should be careful not to exaggerate the repetition leading to the occurrence of more than one of the letter راء.

Its letter حرفه حرف واحد وهو: الراء

التفشي The Spreading around

Its definition: Spreading around في اللغة: الانتشار

في الاصطلاح: هو انتشار صوت الشين ابتداءً من مخرجه حتى يصطدم بالصفحة الداخلية للأستار العليا.

Its Applied Definition: Spreading the sound of the letter "sheen" starting from its articulation point until it collides with the inner plates of the top teeth.

Its letter حرفه حرف واحد وهو: الشين

الاستطالة The Lengthening

Its linguistic definition : Lengthening تعريفها في اللغة: الامتداد

في الاصطلاح: هي اندفاع اللسان إلى الأمام بعد اصطدامه في المخرج نتيجة لضغط الصوت عليه حتى يلامس رأس اللسان أصول الثنيتين العلويتين.

Its Applied Definition: It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence the compression of sound on it (the tongue), until the tip of the tongue lightly touches the gum line of the two top front incisors.

Note: The forward pushing is mechanical; the sound should not travel forward with this involuntary movement. If the sound went forward with it, the sound of الضاد would then end up sounding like a دال, which is incorrect. The lengthened sound of الضاد is that of its characteristic of رخاوة and should be as long as الرخاوة in any other letter that has رخاوة.

Its letter حرفه حرف واحد وهو: الضاد

الغنة The Nasalization

تعريفها في اللغة: صوت أغن يخرج من الخيشوم.

Its linguistic definition: A nasal sound that is emitted from the nose.

This is a required or intrinsic characteristic of the نون and ميم and cannot be separated from these two letters.

A note about the نون and ميم and the reason for them being in the متوسط group.

If we dissect the غنة and characteristic of the غنة in the نون and ميم into separate entities, we can understand why the two letters are of the متوسط group. Closing off the nostrils can eliminate the characteristic of the غنة. When this is done and we try to say نون or ميم, we notice that there is imprisonment of the running of the sound (شدّة). On the other hand, if we emit a غنة without using any مخرج of a letter, it is noticed that there is running of the sound (رخاوة). When we put the two together again, we end up with متوسط.

The Characteristics as Documented in الجَزَرِيَّة Poem on Tajweed

Al-Imam Al Jazaree in his poem الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَهُ, laid out the characteristics and their letters to make their memorization easier.

[بَابُ صِفَاتِ الْحُرُوفِ]

(٢٠)
 صِفَاتُهَا: جَهْرٌ وَرِخْوٌ مُسْتَفِيلٌ مُنْفَتِحٌ مُصَمَّتَةٌ، وَالضَّدُّ قُلٌّ
 مَهْمُوسٌهَا: فَحْتُهُ شَخْصٌ سَكَتٌ شَدِيدُهَا لَفْظٌ: أَجِدُ قَطْرٌ بَكَتْ
 وَبَيْنَ رِخْوٍ وَالشَّدِيدِ: لِنَ عُمَرُ وَسَبْعُ عُلُوٍّ: خُصَّ ضَغْطٌ قِطْرٌ حَصَرُ
 وَصَادُ ضَادُ طَاءُ ظَاءُ: مُطَبَّقَةٌ وَقَرٌّ مِنْ لُبٍّ: الْحُرُوفُ الْمُذْلَقَةُ
 صَفِيرُهَا: صَادٌ وَزَايُ سَيْنٌ قَلْقَلَةٌ: قُطْبٌ جَدٌّ، وَاللَّيْنُ
 وَأَوْ وَيَاءٌ سُكْنًا، وَأَنْفَتَحَا قَبْلَهُمَا، وَالْإِنْجِرَافُ: صُحْحَا
 فِي اللَّامِ وَالرَّاءِ، وَبِتَكَرِيرِ جُعِلَ وَلِلتَّفَشِّي: الشَّيْنُ، ضَادًا: اسْتَطِلَّ

The meaning of the lines of poetry is:

Its [the letter's] characteristics are apparent (جهر), softness (رخو or رخاوة) and lowered (إصمات \ مصممة), opened (انفتاح \ منفحة), desisted (مستفل \ استفال) [of them] say: [The following are the opposites of these named characteristics and their letters. [The first group of characteristics has the remaining letters left after the opposite characteristic's letters are taken out.] Its whispered (همس \ مهموس) [letters are] "أَجِدُ قَطْرٌ بَكَتْ" [letters are] "شَدِيدٌ \ شَدِيدٌ", its strengthened (رِخْوٌ \ رِخْوٌ) [letters are] "لِنَ عُمَرُ", and the seven elevated are gathered (عُلُوٍّ \ استعلاء \ علو) [in the phrase of] "خُصَّ ضَغْطٌ قِطْرٌ". [The letters] طاء، ظاء، ضاد، [have the characteristic of] "قُرٌّ مِنْ لُبٍّ" [and] "أُطْبِقُ \ مُطَبَّقَةٌ", [have the characteristic of] (ذلاقة مذلقة). Its whistle (صَفِيرٌ) [has the letters of] سَيْنٌ، زَايٌ، صَادٌ. The قَلْقَلَةٌ [has the

letters] "قُطْبُ حَدٍ" ² [And the letters of] softness (اللين) [are] واو and ياء [that have a] sukoon and a fathah (فَتْحَة) before them, and the drifting (الانجراف) is correct on the لام and the راء, and on it [the راء] the repetition (التكرير \ التكرار). And [the characteristic of] spreading (التفشي) is on the ثين, and [the letter] ضاد has the characteristic of lengthening (استطالة \ استطل).

Divisions of Characteristics According to Strength and the Weakness تقسيم الصفات من حيث القوة والضعف

The preceding characteristics are divided into three groups:

The Strong Characteristics الصفات القويّة:

الجهر، الشدة، الاستعلاء، الإطباق، الصّغير، القلقلّة، الانجراف، التّكرير، التّفشي، الاستطالة، الغنة

The Middle Characteristics الصفات المتوسطة:

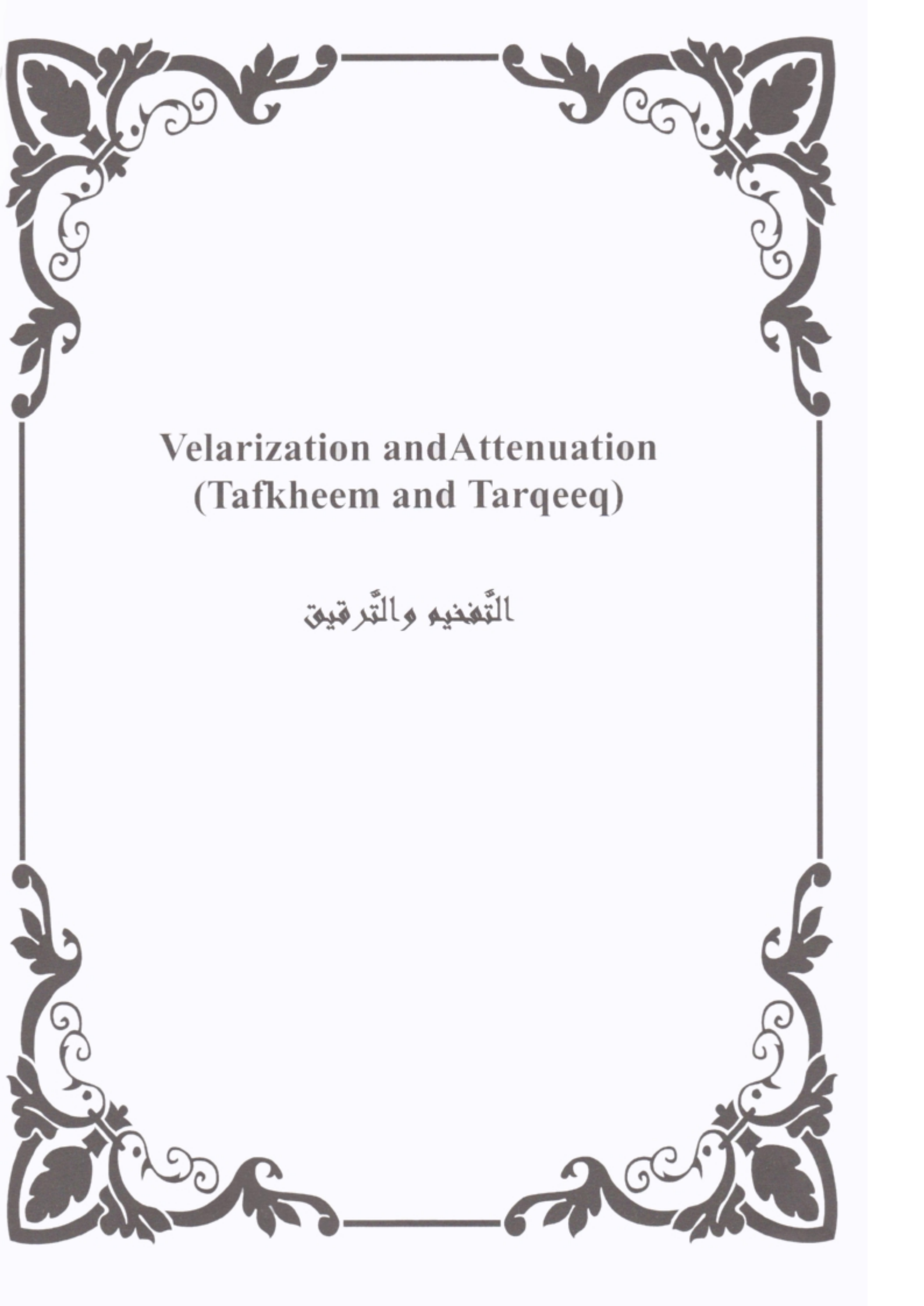
التوسط (البينية)

The Weak Characteristics الصفات الضعيفة:

الهمس، الرخاوة، الاستفال، الانفتاح، اللين

From these categories, we can then divide the letters into similar classifications. Letters that are strong (حروف قوية) are those that have all the strong characteristics. An example of this is الطاء. Weak letters (حروف ضعيفة) are those that have all the weak characteristics in it. A sample of a weak letter is الهاء. The intermediary letters (حروف متوسطة) are the letters that have a mixture of strong characteristics and weak characteristics. An example of this is in اللام.

² The "qalqalah" is considered by many to be a presented characteristic and not an intrinsic characteristic, and such is the opinion of his eminence, Sheikh Dr. Ayman Swayd. It is for that reason that the qalqalah was not explained in this section.

A decorative border with intricate floral and scrollwork patterns in a dark brown color, framing the central text.

Velarization and Attenuation (Tafkheem and Tarqeeq)

التَّفْخِيمُ وَالتَّرْقِيقُ

التفخيم والترقيق Velarization and Attenuation (Tafkheem and Tarqeeq)

تعريف التفخيم في اللغة: مَرَّ التَّسْمِينِ

The linguistic definition of tafkheem: Fattening

تعريفه في الاصطلاح: هو سِمَنٌ يَدْخُلُ عَلَى جِسْمِ الْحَرْفِ أَيْ صَوْتُهُ فَيَمْتَلِئُ الْقَمُ بِصَدَاهُ

Its applied definition: It is heaviness (fatness) that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth (أَنَحَاهُ ضَعَطَ الصَّوْتِ إِلَى الْحَنَكِ الْأَعْلَى).

تعريف الترقيق في اللغة: هو التَّنْحِيفُ

The linguistic definition of tarqeeq: Thinness

تعريفه في الاصطلاح: هُوَ نُحُولٌ يَدْخُلُ عَلَى جِسْمِ الْحَرْفِ فَلَا يَمْتَلِئُ الْقَمُ بِصَدَاهُ

Its applied definition: It is a thinness that enters the body of the letter, so the mouth is not filled with its reverberation (echo).

The Arabic letters are divided into three groups as to tafkheem and tarqeeq:

1. حروف تفخم دائماً Letters that always have tafkheem. These are the seven letters in the group: خُصَّ ضَعَطُ قِطْ. They are also called حروف التفخيم (the tafkheem letters).

2. حروف تفخم تارة وترقق تارة أخرى Letters which have tafkheem sometimes and tarqeeq other times.

a. الألف المدية The lengthened alif.

b. اللام من لَفْظِ الْجَلَالَةِ The lam in the name of ﷻ.

c. الراء

3. حروف ترقق دائماً Letters that always have tarqeeq. This group consists of the rest of the Arabic alphabet.

The Letters That Always Have Tafkheem الحروف التي تفخم دائماً (حروف التفخيم)

The seven letters of the اسْتِعْلَاء group make up this category. The letters of اسْتِعْلَاء are in the group: خُصَّ صَغَطٌ قِط. These letters do not all have the same degree of tafkheem, instead there are differences according to the letter's characteristics, and the strength or weakness of these characteristics. Every time a letter has a strong characteristic, its tafkheem is stronger. The الصَّاد والضَّاد والطاء والظَّاء letters (إطباق) are stronger in tafkheem than the rest of the اسْتِعْلَاء letters due to the compression of the sound between the tongue and the roof of the mouth in conjunction with the elevation of the tongue. The ranking of the اسْتِعْلَاء letters from strongest is الخاء then الغين, then القاف, then الظَّاء, then الضَّاد, then الصَّاد, then الطَّاء.

Levels of Tafkheem مَرَاتِبُ التَّفْخِيمِ

There are two different schools of thought when it comes to tafkheem. Both are correct, but the reader should follow one or the other in their reading.

A. Three Levels of Tafkheem

This school of thought has three different levels in tafkheem. The strongest being the tafkheem letter that has a فَتْحَة, the second being the tafkheem letter with a ضَمَّة, and the third level, the tafkheem letter with a كَسْرَة. The saakin tafkheem letter follows the level of tafkheem of the vowel on the letter before it. This means if the tafkheem letter is saakin, and the letter before it has a fathah, then the tafkheem letter will be at the highest level of tafkheem. The saakin tafkheem letter preceded by a kasrah is at the lowest level of tafkheem. Sheikh Mohammed Al-Mutawali (الشيخ محمد المتولي) described these levels in the following lines:

ثُمَّ الْمَفْخَمَاتُ عَنْهُمْ آتِيَةٌ عَلَى مَرَاتِبٍ ثَلَاثٍ وَهِيَ:

مَفْتُوحُهَا، مَضْمُونُهَا، مَكْسُورُهَا وَتَابِعُ مَا قَبْلَهُ سَاكِنُهَا

فَمَا أَتَى مِنْ قَبْلِهِ مِنْ حَرَكَةٍ فَافْرِضْهُ مُشْكَلًا يَتْلِكَ الْحَرَكَةُ

Then the heavy ones come with three levels and they are:

The one with a fathah (فَتْحَةً), then the dhammah, then the kasrah, and the saakin follows what preceded it

So what came before it in a vowel, then assume for it as the harakah that vowel.

The Five Levels of Tafkheem

The second school of thought of tafkheem has five levels. The highest level being a tafkheem letter being followed by a long alif (for example فَطَالَ). The second level is a tafkheem letter with a fathah (فَتْحَةً) on it (such as وَصَدَقَ). The next level that of a tafkheem letter having a dhammah (as in قُلْ). The next level is a tafkheem letter with a sukoon (for example يَغْلِبُ). And the last level, that of a tafkheem letter with a kasrah (such as صِرَاطًا). This school of thought as to tafkheem varies from the previous three level school in a few ways. First, the tafkheem letter with a fathah (فَتْحَةً) has two categories, that of a fathah (فَتْحَةً) followed by an alif, and then a fathah (فَتْحَةً) not followed by an alif. This school also varies from the previous one in that the tafkheem letter with a sukoon has its own level of tafkheem, whereas the other school of thought has the saakin letter following the tafkheem level of the vowel on the letter preceding it. This means that there will be a difference of tafkheem between the saakin letters in this group, which are not affected by the vowel of the letter preceding it, and the other group which is totally affected by the vowel on the letter preceding it. For example, a saakin tafkheem letter preceded by a fathah (فَتْحَةً) in the three level school of thought, will have the highest ranking of tafkheem, whereas a saakin tafkheem letter of this five level school of thought, will have the 4th degree of tafkheem. الشيخ المتولي described the five levels of tafkheem in the following lines:

وَقِيلَ: بَلْ مَفْتُوحُهَا مَعَ الْأَلِفِ وَبَعْدَهُ الْمَفْتُوحُ مِنْ دُونِ أَلِفٍ
مَضْمُومُهَا، سَاكِنُهَا، مَكْسُورُهَا فَهَذِهِ خَمْسٌ أَتَاكَ ذِكْرُهَا
فَهِيَ وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَةٍ فَخِيَمَةٌ قَطْعًا مِنَ الْمُسْتَفِيلَةِ
فَلَا يُقَالُ: إِنَّهَا رَقِيقَةٌ كَضِدُّهَا، تِلْكَ هِيَ الْحَقِيقَةُ

and it is said, “No, they are [the ranks] the fathah (فَتْحَة) followed by an alif
and after it a fathah (فَتْحَة) without an alif

the one with the dhammah, the saakin, the one with the kasrah;
so that is five, its mention came to you”.

and if it is in the lowest level, it has tafkheem, cut off from the istifaal (lowering of the tongue)

So it cannot be said it has tarqeeq , like its opposite, that is the truth.

Letters that are Lightened Sometimes and are Made Heavy Other Times

The alif is not characterized as having tafkheem or tarqeeq, but instead it is known to follow the letter preceding it as to tafkheem or tarqeeq. If a tafkheem letter precedes it then it also has tafkheem. Examples of this are in: ﴿ظَلَمَةٌ﴾, ﴿فَطَالَ﴾ and ﴿الْفُرْقَانُ﴾. If the alif occurs after a letter with tarqeeq, the alif also then has tarqeeq, as in: ﴿لِسَانٍ﴾ and ﴿نَادَى﴾.

The Lam of the Name of The Majesty (Allah, Ta'aalaa)

The Lam of the Name of Allah has Tafkheem in the Following Three States:

- ﴿فَتْحَةً﴾ If what precedes the Name of Allah has a fathah (فَتْحَةً), such as in: ﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ ﴿قَالَ اللَّهُ﴾
- ﴿دَهْمَةً﴾ If what precedes the Name of Allah has a dhammah, such as in: ﴿وَكَلِمَةُ اللَّهِ﴾ ﴿رَسُولُ اللَّهِ﴾
- ﴿سَاكِنَةً﴾ If what precedes the Name of Allah is saakin and what is before that has a fathah (فَتْحَةً) or a dhammah. An example of this is in: ﴿وَعَلَى اللَّهِ﴾

The Lam of the Name of Allah Has Tarqeeq in the Following States:

- إِذَا كَانَ مَا قَبْلَهَا مَكْسُورًا كَسْرًا أَصْلِيًّا أَوْ كَسْرًا عَارِضًا، سِوَاءَ كَانَ مُتَّصِلًا بِهَا أَمْ مُنْفَصِلًا
If it was preceded by a fixed kasrah or a conditional (incidental) kasrah even if it is
connected to it (the Name of Allah) or separated from it. For example: ﴿لِلَّهِ﴾
﴿بَلِ اللَّهِ﴾ (incidental or conditional vowel) and ﴿قُلِ اللَّهُمَّ﴾ (fixed), and ﴿لَأْمُرِ اللَّهُ﴾ (fixed).
- إِذَا كَانَ مَا قَبْلَهَا سَاكِنًا وَقَبْلَهُ كَسْرٌ If it was preceded by a saakin and the letter
before that has a kasrah, such as in: ﴿فَسَوْفَ يَأْتِي اللَّهُ﴾
﴿غَيْرُ مُعْجِزِي اللَّهِ﴾.

الراء

The راء has eight cases in which it has tafkheem, four cases in which it has tarqeeq, and two cases that allow either tafkheem or tarqeeq.

The Eight Cases in which the راء has Tafkheem:

1. ﴿رَمَضَانَ﴾ If it has a fathah (فَتْحَة), such as in: ﴿رَمَضَانَ﴾ إذا كانت مفتوحة.
2. ﴿مَرَقِدِنَا﴾ If it is saakinah and before that is a fathah (فَتْحَة), as in: إذا كانت ساكنة وقبلها مفتوحة.
3. ﴿وَالْعَصْرِ﴾ If it is saakinah and the letter before it has a sukoon, and the letter before that has a fathah, (فَتْحَة) as in: ﴿وَالْعَصْرِ﴾ إذا كانت ساكنة وقبلها ساكن غير الياء وما قبله مفتوح.
4. ﴿كَفَرُوا﴾ If it has a dhammah, as in: إذا كانت مضمومة.
5. ﴿الْقُرْءَانُ﴾ If it has a sukoon, and the letter before it has a dhammah, as in: إذا كانت ساكنة وما قبلها مضموم.
6. ﴿خُسْرٍ﴾ If it is saakinah, preceded by a saakin, preceded by a dhammah, as in : إذا كانت ساكنة وقبلها ساكن وما قبله مضموم.
7. ﴿لَمَنْ أَرْتَضَى﴾ If it is saakinah and preceded by a conditional (incidental) kasrah (this is in the hamzah al-wasl). The راء is said with tafkheem when preceded by hamzah al-wasl, if we start on the hamzah al-wasl with a kasrah, or if continuing from the previous word. If we start on the hamzah al-wasl, the kasrah is ملفوظة (pronounced), if we are continuing from the previous word the kasrah is مقذرة. Examples: ﴿لَمَنْ أَرْتَضَى﴾ and ﴿أَرْجِعُوا﴾.

8. إِذَا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَكْسُورٌ وَبَعْدَهَا حَرْفٌ اسْتِعْلَاءٍ غَيْرِ مَكْسُورٍ. If it is saakinah and before is a kasrah, and after it (الراء) a letter of استِعْلَاء that does NOT have a kasrah. As in: ﴿قِرطاسٍ﴾ and ﴿مِرصادًا﴾.

The Four Cases in which the راء has Tarqeeq

1. إِذَا كَانَتْ مَكْسُورَةً. If it has a kasrah, as in: ﴿كَرِيمٍ﴾ and ﴿الرَّيْحِ﴾.
2. إِذَا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَكْسُورٌ وَلَيْسَ بَعْدَهَا حَرْفٌ اسْتِعْلَاءٍ. If it is saakinah, and a kasrah precedes it and the letter following it is NOT a letter of استِعْلَاء. This is exemplified in the word: ﴿فِرْعَوْنَ﴾.
3. إِذَا كَانَتْ سَاكِنَةً وَقَبْلَهَا سَاكِنٌ وَقَبْلَهُ مَكْسُورٌ. If it is saakinah, and the letter before it is saakin, and the letter before that has a kasrah. An example of this is: ﴿حِجْرٍ﴾ (when stopping on this word).
4. إِذَا كَانَتْ سَاكِنَةً وَقَبْلَهَا يَاءٌ سَاكِنَةٌ. If it is saakinah, and a ياء saakinah precedes it. The راء in this case has تَرْقِيق no matter what kind of vowel precedes the ياء saakinah. This is exemplified in the words: ﴿الْحَبِيرُ﴾, ﴿صَيْرَ﴾, and ﴿حَيْرٌ﴾ (when stopping on these words).

الاء The Cases Where Both Tafkheem and Tarqeeq are Allowed of the

إذا كانت الاء ساكنة وقبلها مكسور وبعدها حرف استعلاء مكسور If the الاء is saakinah, and it is preceded by a kasrah, and followed by a letter of the استعلاء group, and this استعلاء letter has a kasrah. There is only one example of this in the Holy Qur'an, and that is the word ﴿فَرَقٍ﴾ in aayah 63 of سورة الشعراء. The two different ways of reading the الاء apply when continuing the reading, not when stopping. When stopping on the word فَرَقٍ the الاء has tafkheem, according to the eighth case in which the الاء has tafkheem.

إذا كانت الاء ساكنة وقبلها حرف استعلاء ساكن وقبله مكسور If the الاء is saakinah and it is preceded by a saakin letter, which is preceded by a kasrah, and the saakin letter which precedes the الاء , is a letter of the استعلاء group. There are two words in the Qur'an that have these circumstances when stopping on them. They are the words ﴿عَيْنَ الْقَطْرِ﴾ which is in aayah 12 of surah سبأ and the word ﴿مِصْرَ﴾ which is in aayah 21, and 99, of سورة يوسف, and verse 51 of سورة الزخرف. These two words can be read with tafkheem or tarqeeq of the الاء when stopping on them.

الحروف التي ترقق دائماً The Letters that Always have Tarqeeq

The rest of the letters in the استفال group that remain always have tarqeeq. These are all letters of الاستفال except الألف المدية, the لفظ الجلالة and the الاء.

The Two Alike, the Two Similar,
the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ
وَالْمُتَبَاعِدَانِ

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

The study of the relationship two letters have to each other when they meet in writing and pronunciation is important in determining whether the first letter is pronounced clearly, or whether there is a possibility or even a requirement of the first letter merging into the second. This chapter explains the four possible different categories the two meeting letters can fall into, as well as the rules applied for each group or special letters within a group.

The meeting of two letters is of three different ways:

1. لتَقَاؤُهُمَا فِي اللَّفْظِ وَالْخَطِّ The meeting of the two letters in pronunciation and writing, in that there is no separation in them, such as the two بَاء in ﴿هَلْ لَكُمْ﴾ and the two لَام in ﴿وَلَا يَغْتَبِ بَعْضُكُمْ﴾.
2. الْتِقَاؤُهُمَا فِي الْخَطِّ فَقَطْ The meeting of the two letters in writing only, such as in ﴿إِنَّهُ هُوَ﴾. Here the two هَاء are next to each other, but the مد صلة prevents them from being pronounced together, by the way we read (حفص عن عاصم).
3. الْتِقَاؤُهُمَا فِي اللَّفْظِ فَقَطْ The meeting of the two letters in pronunciation only, as in ﴿أَنَا النَّذِيرُ﴾. In this case the alif separates the two نون from each other, but since the alif is not pronounced, the two نون meet.

The first type is what will be discussed. The second type does not apply to the reading of حفص. The third type does not enter this section. The two letters can be next to each other within one word, or between two different words.

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

The first type of meeting of two letters is divided into four divisions:

1. الْمُتَمَاثِلَانِ

2. الْمُتَجَانِسَانِ

3. الْمُتَقَارِبَانِ

4. الْمُتَبَاعِدَانِ

1. الْمُتَمَاثِلَانِ The Two Like Each Other

هُمَا الْحَرْفَانِ اللَّذَانِ اتَّحَدَا فِي الْمَخْرَجِ وَالصِّفَةِ تَعْرِيف:

Its Definition: The two letters that are alike in characteristic and in articulation point. This means they are the exact same letters. As stated in the introduction to this section, we are only concerned about two letters that are next to each other in writing and in pronunciation, whether this is within one word or between two juxtaposed words. Examples of this are: The two ثاء in

﴿ حَيْثُ تَقِفْتُمُوهُمْ ﴾, or the two باء in: ﴿ يَبْعُضُ ﴾, or the two كاف in

﴿ مَنَسِكُكُمْ ﴾.

2. الْمُتَجَانِسَانِ The Two of the Similar Nature

تَعْرِيفُهُ: هُمَا الْحَرْفَانِ اللَّذَانِ اتَّفَقَا فِي الْمَخْرَجِ وَاخْتَلَفَا فِي الصِّفَةِ

Its Definition: They are the two letters that have the same articulation point, but differ in characteristics. They can be in one word as in: ﴿ عَبْدُكُمْ ﴾, or within two words, as in:

﴿ هَمَّتْ طَائِفَتَانِ ﴾.

3. الْمُتَقَارِبَانِ The Two Close to Each Other

التعريف: هُمَا الْحَرْفَانِ اللَّذَانِ تَقَارَبَا فِي الْمَخْرَجِ وَالصِّفَةِ، أَوْ الْمَخْرَجِ دُونَ الصِّفَةِ، أَوْ الصِّفَةِ دُونَ الْمَخْرَجِ

Its Definition: It is the two letters which are close in الْمَخْرَجِ and الصِّفَةِ, or close in الْمَخْرَجِ but not in الصِّفَةِ, or close in الصِّفَةِ but not الْمَخْرَجِ.

From this definition it is clear that there are three different ways that two letters can be classified as مُتَقَارِبَانِ. There is a difference of opinion in the meaning التقارب of the two letters involved, the most important opinions are:

A. That there is no separation between the articulation parts of the two letters. Instead, they should use the same articulating part (i.e. the tongue); or if they use two different articulation parts, there is no separation between the two parts (as in the lips and the tip of the tongue).

B. The approximation of the two letters is a relative approximation, whether they use the same articulation part or not. This opinion is used most when the two letters have closeness in characteristics, but not articulation points.

An example of the two letters being close in الْمَخْرَجِ and in الصِّفَةِ is the لام and راء is in the words: ﴿قَالَ رَبِّ﴾. These two letters have different مَخَارِج, but their articulation points are quite close to each other (they both use the طَرَفُ اللِّسَانِ in their articulation point). They are close in الصفات, as they both share all of the characteristics, except the تَكَرُّار which is exclusive to the راء. Another example is of the تاء and ثاء in the words

﴿النُّبُوَّةُ ثُمَّ﴾. The two letters have different مَخَارِج but are close in their articulation points (both use the top of the tip of the tongue). The تاء and ثاء are also close in صفات, sharing all characteristics except that the تاء has شِدَّة and the ثاء has رَخَاوَةٌ. Two letters close in المخرج but different in الصِّفَةِ are الدَّال and الذَّال, demonstrated in the words ﴿عَدَدَ سِنِينَ﴾. Their closeness in articulation points is obvious, their differences in الصفات are that the دال has الْحُفْرُ, الْهَمْزُ, الرَّخَاوَةُ, and الصَّغِيرُ while the ذال has الشِّدَّة, وَالْقَلْقَلَةُ. Two letters that share all الصفات but are

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَبَايِنَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

not too close in **المَخْرَج** are the **دال** and the **حيم** demonstrated in the words:

﴿ دَاوُدُ جَالُوت ﴾.

4. الْمُتَبَاعِدَانِ The Two Far From Each Other

التعريف: هُمَا الْحَرْفَانِ اللَّذَانِ تَبَاعَدَا فِي الْمَخْرَجِ وَاخْتَلَفَا فِي الصِّفَةِ

Its Definition: These are the two letters which have articulation points far from each other, and have different characteristics.

Examples:

الحاء مع الميم : ﴿ يَحْمِلُونَ ﴾

القاف مع الراء : ﴿ الْقُرَى ﴾

الناء مع الكاف : ﴿ وَلِتُكْمِلُوا ﴾

The Relationship Between the Two Meeting Letters

The prevailing rule when two letters meet is الإظهار , but this changes to الإدغام for ease in pronunciation in special circumstances and places.

As studied in book one of Tajweed rules of the Qur'an, the linguistic definition of الإدغام is :
الإدخال, which means *insertion or merging*.

The applied tajweed definition of الإدغام is:

التقاء حرف ساكن بحرف متحرك بحيث يصير الحرفان حرفاً واحداً مشدداً من جنس الثاني

The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

Two Types of Idghaam نوعا الإدغام

1. The small الصغير

2. The big الكبير

The Small Idghaam الإدغام الصغير

الصغير is defined as:

إذا كان الحرف الأول ساكناً والثاني متحركاً سواء أكانا في كلمة واحدة أم في كلمتين

When the first letter is saakin and the second letter voweled, irrespective to whether they are within one word or in between two words.

The Big Idghaam الإدغام الكبير

الكبير is defined as:

أن يكون الحرفان متحركين سواء كانا في كلمة واحدة أم كلمتين

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

The two letters are voweled, regardless whether they are within a word or in between two words.

It is called كبير because of the greater effort required.

When there is إدغام of two letters that have a "كبير" relationship with each other, meaning both are voweled, the first letter acquires a sukoon and merges into the second. This happens in only a few cases in the recitation of Hafs 'an 'Aasim.

الْمُتَمَاثِلَانِ The Two Like Each Other

الْمُتَمَاثِلَانِ الصَّغِيرِ The "Small" Relationship of Two Alike

As defined previously, the relationship of "الْمُتَمَاثِلَيْنِ الصَّغِيرِ" is when the first letter of the مُتَمَاثِلَيْنِ is saakin, and the second letter of the مُتَمَاثِلَيْنِ is voweled, whether they are in one word or in two words. Examples in one word are: ﴿يُكْرِهَهُنَّ﴾ ﴿يُذَرِّكُمْ﴾. Examples between two words are:

﴿وَقَدْ دَخَلُوا﴾ ﴿إِذَا مَا اتَّقَوْا وَعَامَنُوا﴾

وجوب الإدغام Its Rule: Required Merging.

There are two exceptions to this rule:

The First: There is an exception to this rule when two واو and two ياء are next to each other in writing, but one of the two واو and one of the two ياء are a حرف مدّ, such as in ﴿عَامَنُوا وَعَمِلُوا﴾ and ﴿فِي يُوسُفَ﴾. Here the واو of the word عَامَنُوا is a حرف مدّ. The واو of the word وَعَمِلُوا has its articulation point at بين الشفتين. The ياء of the word فِي is a حرف مدّ, so we then have a مدّ طبيعي and do not make any إدغام. This is in

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَّائِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

contrast to the واو or ياء of a لين which are followed by a واو or ياء with a vowel. In this case there is إدغام.

The Second Exception: When the first letter is هاء سَكْت and this only occurs once between verses 28, and 29 in Surah الحاقة ﴿مَالِيَّةٌ هَلَكٌ﴾ In this case there are two allowable options when joining these two aayaat together.

The first allowed way:

إظهار الهاء مع سكتة لطيفة عليها بدون تنفُس (Making the first هاء clear with a short stop with no breath between the two words).

The second allowed way of joining these two aayaat is:

إدغام الهاء الأولى في الهاء بعدها (merging the هاء سكت with the هاء that follows it).

The “Big” Relationship of Two Alike

In this case (الكبير) the two letters have vowels and are next to each other either in one word, such as: ﴿حَجَجٌ﴾ or in two words, such as in ﴿فِيهِ هُدًى﴾.

حكمه: وجوب الإظهار عند حَفْص إلا في قوله تعالى في سورة يوسف: ﴿مَالِكٌ لَا تَأْمَنَّا﴾

Its rule is required إظهار with exceptions including the word تَأْمَنَّا in Surah يوسف.

The noon mushaddadah in this word represents an إدغام. This word originally was تَأْمَنَّا. This word is read with either one of two possible correct ways:

1. إدغام مع الإثمام (Merging with a dhammah of the two lips, but not sound of a dhammah).
2. إظهار مع اختلاس حركة النون الأولى وهي الضمة (Saying both نون clearly and stealing part of the vowel on the first noon, which is a dhammah). This means the reader only gives the dhammah 2/3 of its full timing.

The Two Alike, the Two Similar, the Two Close, and the Two Far
الْمُتَمَاثِلَانِ وَالْمُتَبَايِنَانِ وَالْمُقَارِبَانِ وَالْمُتَبَاعِدَانِ

Other exceptions to the normally required إظهار rule for الْمُتَمَاثِلِينَ الْكَبِيرَ (meaning there is إدغام) are:

﴿ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ ﴾ [الكهف: 95]

﴿ أَتَحْجُونَنِي ﴾ [الأنعام: 80]

﴿ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ﴾ [النساء: 58]

﴿ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ﴾ [البقرة: 271]

﴿ تَأْمُرُونَنِي ﴾ [الزمر: 64]

These words all have إدغام مُثْلَيْنِ كَبِيرَ.

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

الْمُتَجَانِسَانِ The Two of the Similar Nature

The مُتَجَانِسَانِ is also divided further into:

1. الصَّغِيرِ

2. الْكَبِيرِ

الصَّغِيرِ الْمُتَجَانِسَانِ The "Small" Relationship of Two Similar

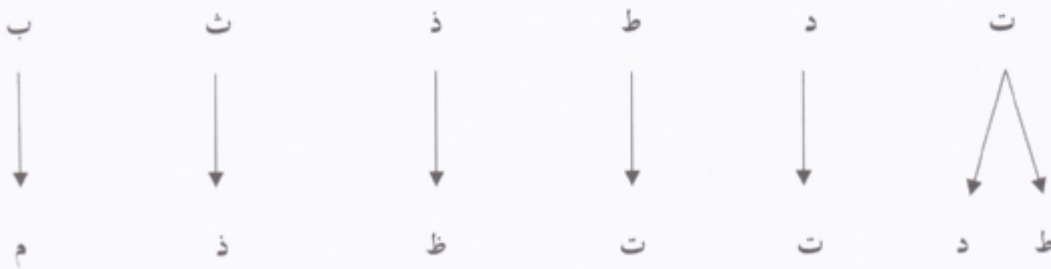
As stated earlier, الصَّغِيرِ is:

أَنْ يَكُونَ أَوَّلُ الْحَرْفَيْنِ سَاكِنًا وَالثَّانِي مُتَحَرِّكًا This occurs when the first of the two letters is saakin, and the second vowelized.

There are special cases of إِدْغَام in the مُتَجَانِسَيْنِ الصَّغِيرِ, if the letters are not specifically mentioned in the next section, then the rule is إِظْهَار, which is more of the norm than إِدْغَام. This means that إِدْغَام in the case of الصَّغِيرِ الْمُتَجَانِسَيْنِ is not absolute as is in the case of الْمُتَمَاثِلَيْنِ, instead it occurs in special letters. This statement in Arabic is:

هُوَ لَيْسَ مُطْلَقًا كِإِدْغَامِ الْمُثَلِّينِ بَلْ وَرَدَ فِي أَحْرَفٍ مُخْصُوصَةٍ

In other words **not** every time there are two letters meeting of the same مَخْرَج but different characteristics, the first one saakin and the second vowelized, there is an إِدْغَام. The following مُتَجَانِسَيْنِ letters merge into the letters below them when they have a "صَغِيرِ" relationship:



The Two Alike, the Two Similar, the Two Close, and the Two Far
الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

1. التاء مع الدال This occurs in two places in the Qur'an:

﴿ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا ﴾ [الأعراف: 189]

﴿ قَالَ قَدْ أُجِيبْتُ دَعْوَتُكُمَا ﴾ [يونس: 89]

2. الدال مع التاء This occurs several times in the Qur'an, some examples are:

﴿ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴾ [الكافرون: 4]

﴿ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ ﴾ [الأنفال: 42]

3. التاء مع الطاء This also occurs repeatedly in the Qur'an, an example is:

﴿ فَأَمَنْتَ طَائِفَةً مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرْتَ طَائِفَةٌ ﴾ [الصف: 14]

4. الطاء مع التاء This occurs four times in the Qur'an, and this is an إدغام ناقص (incomplete merging), it is incomplete in that the characteristic إطباق of the طاء remains.

﴿ عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ ﴾ [الزمر: 56]

﴿ فَقَالَ أَحَطْتُ بِمَا ﴾ [النمل: 22]

﴿ مَا فَرَّطْتُمْ فِي يُوسُفَ ﴾ [يوسف: 80]

﴿ لَّيْنُ بَسَطْتَ إِلَيَّ يَدَكَ ﴾ [المائدة: 28]

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُقَارِبَانِ وَالْمُتَبَاعِدَانِ

5. الذال مع الظاء This occurs twice in the Qur'an:

﴿الْيَوْمَ إِذْ ظَلَمْتُمْ﴾ [الزحرف: 39]

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ﴾ [النساء: 64]

6. الذال مع الناء This occurs once in the Qur'an

حفص عن عاصم من طريق الشاطبية (واجب) is required إدغام.

﴿أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكُ مَثَلُ الْقَوْمِ﴾ [الأعراف: 176]

7. الباء في الميم This occurs once, and this إدغام is also required for
حفص عن عاصم من طريق الشاطبية:

﴿يَبْنِي أَرْكَبَ مَعَنَا﴾ [هود: 42]

The "Big" Relationship of Two Similar الْمُتَجَانِسَانِ الْكَبِيرِ

هُوَ أَنْ يَتَحَرَّكَ الْحَرْفَانِ مَعًا This is when both of the letters of the مُتَجَانِسَيْنِ have vowels.

حفص عن عاصم (إظهار) the way we read Its rule is required حُكْمُهُ: وَجُوبُ الْإِظْهَارِ .

An example is:

﴿الصَّلَاحَتِ طُوبَى﴾

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَابِهَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

المُتَقَارِبَانِ The Two Approximates to Each Other (Close)

المُتَقَارِبَانِ has two divisions as the others do, they are:

1. الصغير

2. الكبير

المُتَقَارِبَانِ الصَّغِيرِ The "Small" Relationship of Two Approximates

The صَغِيرِ as previously explained is defined as: هُوَ أَنْ يَكُونَ أَوَّلُ الْحَرْفَيْنِ سَاكِنًا وَالثَّانِي مُتَحَرِّكًا. It is when the first of the two close letters is saakin, and the second of the two letters has a vowel. هو ليس إدغامًا مُطْلَقًا كإدغام المثلين، وَلَكِنَّهُ وَرَدَ فِي أَحْرَفٍ مَخْصُوصَةٍ. Meaning: There is not an absolute إدغام rule as there is in the إدغام المثلين; instead there are special letters that have إدغام and the rest have إظهار.

The following letters have إدغام when the first of the two letters is saakin and the second vowelized.

1. اللام الساكنة في الراء

This occurs whether the لام is in a verb (فعل) or participle (حرف).

Examples:

﴿ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ﴾ [النساء: 158]

﴿ وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا ﴾ [المؤمنون: 29]

An exception to the إدغام rule the way we read (حَفْصٌ عَنْ عَاصِمٍ مِنْ طَرِيقِ الشَّاطِئِيَّةِ) occurs when there is a سَكْتٌ between the لام and الراء in surah الْمُطَفِّفِينَ:

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ ﴾ [المطففين: 14]

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَاوِضَانِ وَالْمُقَارِبَانِ وَالْمُتَبَاعِدَانِ

2. الإدغام الشمسي

This occurs when the لام التعريف merges into the 14 letters of the الشمسية group. All of these 14 letters and the لام التعريف are متقارب.

Examples: ﴿السَّاعَةِ﴾ ﴿الرَّيْحِ﴾ ﴿النَّحْلِ﴾ ﴿الشَّمْسِ﴾

Exception: The letter لام is one of these fourteen letters, but is not considered متقارب with the لام التعريف, instead the two لام are متماثلين (i.e. : ﴿اللَّطِيفُ﴾).

3. القاف الساكنة في الكاف

This occurs only once in the Qur'an in surah المرسلات in the aayah

﴿أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ﴾ [المرسلات: 20]

Our way of reading, حفص عن عاصم, reads this as a إدغام كامل, meaning the قاف completely merges into the كاف.

4. النون الساكنة أو التنوين في حروف كلمة "يرملون" باستثناء حرف النون

The noon saakinah and tanween with the individual letters in the word يرملون with the exception of the letter noon.

These letters are classified as متقارب to the نون. The exception of the letter نون is due to the fact that it is متماثل with the نون الساكنة.

Examples: ﴿مِنْ وَلِيٍّ﴾ ﴿وَلَمْ يَكُنْ لَهُ﴾

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَاثِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

Exception: The سَكْت which occurs in surah القيامة prevents the إدغام from taking place:

﴿ وَقِيلَ مَنْ رَاقٍ ﴾ [القيامة: 27]

الْمُتَقَارِبَانِ الْكَبِيرِ The "Big" Relationship of Two Approximates

As indicated before the "كَبِير" relationship is: هُوَ أَنْ يَتَحَرَّكَ الْحَرْفَانِ مَعًا

It occurs when the two letters that are مُتَقَارِبَانِ both have vowels.

Its rule is: إظهار for the recitation of Hafs 'an 'Aasim (حفص عن عاصم).

The Two Alike, the Two Similar, the Two Close, and the Two Far

الْمُتَمَّائِلَانِ وَالْمُتَجَانِسَانِ وَالْمُتَقَارِبَانِ وَالْمُتَبَاعِدَانِ

الْمُتَبَاعِدَانِ The Two Far From Each Other

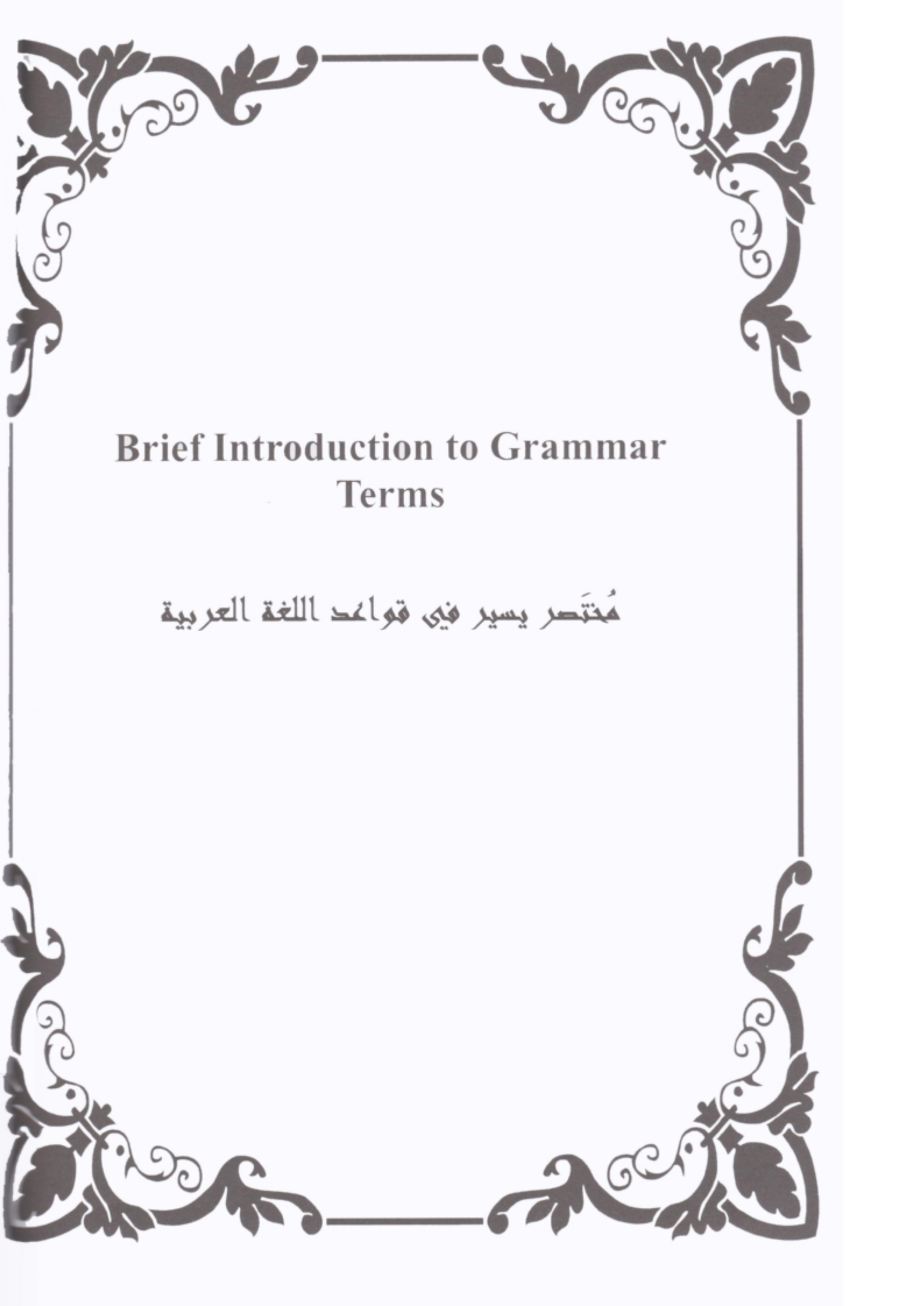
The rule is إظهار for all مُتَبَاعِدِينَ no matter what the relationship is, be it كبير or صغير

Examples:

الحاء مع الميم : ﴿يَحْمِلُونَ﴾

القاف مع الراء : ﴿الْقُرَى﴾

التاء مع الكاف : ﴿وَلِتُكْمِلُوا﴾

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Brief Introduction to Grammar Terms

مُختَصَر يسير في قواعد اللغة العربية

A Brief Introduction to Some Arabic Grammar and Grammar Terms

Although this is not an Arabic grammar book, a brief overview of the essential make up of Arabic parts of speech needs to be done before the lesson of **هَمْزَةُ الْوَصْلِ**. Complete understanding of the **هَمْزَةُ الْوَصْلِ** lesson cannot be achieved without the reader at least comprehending some basic grammar.

Words in Arabic are divided into one of three categories.

1. Verbs **أَفْعَالٌ**, which in single form is a verb or **فِعْلٌ**
2. Nouns **أَسْمَاءٌ** This is a much more general concept than in English and encompasses more than just nouns. It includes objects of prepositions and adjunctions among other English grammar terms. The single form of noun in Arabic is **اسْمٌ**.
3. **حُرُوفٌ** There is no catch all term in English for this category of grammar in Arabic. It includes prepositions and particles. The singular form of this in Arabic is **حَرْفٌ**. This happens to be the same word in Arabic as "letter" but they are not one and the same. In grammar **حَرْفٌ** refers to prepositions and particles. In word make up, **حَرْفٌ** refers to a letter.

أَفْعَالٌ Verbs

There are only three verb tense forms in Arabic. The future tense is a present tense verb form with a **سَوْفَ** or **سَ** added before it. The passive tense uses the present and passive tense with a change in vowels. Other English tense forms are not separate tenses in the Arabic language, but changes occur in the verb to indicate them.

1. The past tense **الْمَاضِي**
2. The present tense **الْمُضَارِع**
3. The command tense **الْأَمْر**

There are four essential make up of verbs

1. Three letter essential make up **ثَلَاثِي**
2. Four letter essential make up **رَبَاعِي**

3. Five letter essential make up حماسي

4. Six letter essential make up سداسي

الماضي Past Tense

Past tense verbs are built (مبنى) on the فتح, meaning the basic make up of the vowel (حركة) of a past tense verb is a فتح. The three letter past singular male form of a verb is the root for all other forms of the same word.

The Arabic grammar takes the verb "to do" or as it is in the past tense singular male form, فَعَلَ, "he did", to demonstrate the changes that take place from the root to other forms. Every example for each essential make up is of the derivative of the root فَعَلَ. The following is the different past tense forms of فَعَلَ, a verb of the three letter make up.

I did	فَعَلْتُ
You (single male) did	فَعَلْتَ
You (single female) did	فَعَلْتِ
They did (two)	فَعَلَا
He did	فَعَلَ
She did	فَعَلَتْ
We did	فَعَلْنَا
You (plural) did	فَعَلْتُمْ
You plural (female) did	فَعَلْتُنَّ
You two did	فَعَلْتُمَا
They did (male or mixture male/female)	فَعَلُوا
They did (female)	فَعَلْنَ

The Present Tense المضارع

Present tense verbs are not “built” (مبني); instead they are conjugated from the basic root. It is to be noted that there is no separate future tense, instead the future is formed by adding a letter (سـ on the beginning of a present tense verb, or by inserting the word سَوْفَ before a present tense verb. The endings of the present tense verbs can be affected by certain letters before the verb. For example: إِنَّ or لَنْ (called نَصَب letters) cause the present tense verb to have a فَتْح on the last letter, or if it is a form of verb that has an extra نون (such as the case with plural subjects-“they”) added on the end of the verb, the extra نون on the end is dropped. Other letters such as لَمْ or مِّنْ (called حَزْم letters) cause the last letter on the verb to have sukoon, or if it is a form of the verb that takes an extra noon, the extra نون on the end of the verb is dropped, or if it is a verb with a ياء or واو or أَلِف as part of the essential make up of the verb, the alif, wow, or ya’ would be dropped (for example: تَفْعَلُونَ changes to تَفْعَلُوا and تَرَى becomes تَرَى). The following is the different present tense forms of the root فَعَلَ.

I do	أَفْعَلُ
You (single male) do	تَفْعَلُ
You (single female) do	تُفْعَلِينَ
You (two) do	تُفْعَلَانِ
He does	يَفْعَلُ
She does	تَفْعَلُ
We do	نَفْعَلُ
You (plural) do	تَفْعَلُونَ
You plural (female) do	تَفْعَلْنَ
They do (male or male/female)	يَفْعَلُونَ
They (two) do	يَفْعَلَانِ
They (female) do	يَفْعَلْنَ

الأمْر The Command Tense

The command tense is always “built” or مبني. It is built on the changes the present tense جَزَم form takes. This is either a sukoon on the last letter, a dropping of the extra noon that some verb forms have, or the dropping of the ألف، واو، ياء if they are part of the essential make up of the verb.

The lesson of همزة الوصل will explain that in the Arabic language, a word must start with a vowel. If the first letter of a word has a sukoon, then همزة الوصل enters the beginning of the verb so that if a reader wants to begin with that word, he/she will begin with a hamzah with the appropriate accompanying vowel. This will be explained in the next chapter, but the idea is introduced here, so there will be an understanding of the chart of the command form of the verb. The following explains the forms the root فَعَلَ takes in the command form.

Do! (you male)	افْعَلْ
Do! (you female)	افْعَلِي
Do! (you plural male or mixed male and female)	افْعَلُوا
Do! (you plural female)	افْعَلْنَ
Do! (you two)	افْعَلَا

Essential Make up of Verbs

1. ثلاثي Three letter essential make up.

These are verbs that have just three letters in the third person singular past tense form, as in فَعَلَ for example.

2. رباعي Four letter essential make up.

These are verbs that have four letters in the third person singular past tense form, as in فَعَّلَ. Do not forget that the shaddah equals two letters, so the عَيْن in the word فَعَّلَ counts twice.

3. خماسي Five letter essential make up

Verbs in this category have five essential letters in the third person singular past tense form, as in **افْتَعَلَ**.

4. سداسي Six letter essential make up

Verbs in this category have six essential letters in the third person singular past tense form, as in **اسْتَفْعَلَ**.

أَسْمَاء Nouns

The term "nouns" is not an all encompassing term for the Arabic grammar term **أَسْمَاء**, but a brief explanation may help understand this part of speech. The definition of "اسم" is:

كَلِمَةٌ تَدُلُّ عَلَى مَسْمَى دَلَالَةِ الْإِشَارَةِ دُونَ الْإِفَادَةِ A word that indicates a name, leading to the symbol without deriving benefit.

The term covers all objects animate and inanimate. It can be the proper name of a person, such as Muhammad, or a person in general, such as girl, boy, or can be a pronoun such as he or she. It can also be the name of kind of an animal (such as camel **جَمَل**), or a proper name of an animal (such as **القَصْوَاء**). It can be the name of a plant (date palm) or just a general plant term (tree). The term **أَسْمَاء** which as stated previously is the plural of **اسم**, also covers inanimate objects such as **قَمَر**, or moon, and the name or characteristic of any other thing. Included in this would be the terms this and that: **هَذَا، ذَلِكَ**.

Signs of أَسْمَاء (nouns)

There are indications that tell us that a word is an **اسم**. These indications are not always present, but if they are present, there is no doubt that it is an **اسم**.

1. Objects of prepositions. If there is a word preceded by a preposition, such as: **فِي، مِنْ، عَلَى، إِلَى**, we know that the word following the preposition (object of a preposition) is an **اسم**.
2. A tanween at the end of a word indicates that the word is an **اسم**. An example is: **نَبِيٌّ**.
3. The **ياء** of calling is another sign of an **اسم**, like in **يَا رَبَّ**.
4. A word with the definite article "the" (**ال** التعريف) attached to the beginning of it is an **اسم**. An example of this is in: **الشَّمْسُ**.

حُرُوف Particles and Prepositions

These small words (usually just two letters) do not have a place in Arabic grammar conjugation, but may affect (but not necessarily) the noun or verb that follows them. These words are fixed in form and always look the same. Examples of حُرُوف that affect أَسْمَاء are:

إِنْ، أَنْ، فِي، عَلَى، إِلَى

Examples of حُرُوف that affect verbs (أَفْعَال) are لَنْ، لَمْ، مَنْ، إِنْ

Examples of حُرُوف that may or may not affect the noun or verb that follows:

مَا، لَا، وَ، فَ، ثُمَّ

**The Connecting Hamzah
(Hamzah Al-Wasl)**

همزة الوصل

همزة الوصل The Connecting Hamzah

It is established in the rules of the Arabic language that one must start any reading with a vowel letter. The reader of the Qur'an then must always start reciting with a vowel letter, never a sukoon. Another fundamental of reading the Qur'an is that stopping is always with a sukoon on the last letter that is recited, never a vowel, except with الرَّؤْم which will be discussed, Allah willing, later. Some words are not written with a vowel on the first letter, and, as stated starting a word with a sukoon is not allowed. In this case an extra همزة (hamzah) is put on the beginning of the word. This همزة الوصل is used to connect it to (وصل) the sukoon that is present at the beginning of the word. The hamzah al-wasl looks like an alif with a little letter ا over it, as in: ا

تعريف همزة الوصل: هي همزة يُؤتي بها لئتمكن البدء بالسّاكن تثبت في بدء الكلام وتسقط في وصله

Definition of همزة الوصل: It is an hamzah brought forth to be able to begin with a saakin [letter], established (pronounced) when starting the words, dropped when continuing. This is exemplified in the following aayah:

﴿ قُلِ الْحَمْدُ لِلّٰهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ﴾ [النمل: 59]

In this aayah the همزات in the words اَلْحَمْدُ - اَلَّذِينَ - اصْطَفَى are all همزة وصل, meaning that they are dropped when continuing (when joining the word with the word preceding it), and are pronounced when starting (starting with the word). It is called همزة الوصل because it connects or joins (وصل) to a point with a sukoon.

Hamzah al-wasl is not to be confused with a regular letter hamzah, called همزة القطع, which can be at the beginning, middle, or end of a word. The regular letter hamzah or همزة القطع looks like the head of the letter عَيْن (ع), and can be written on an alif as in: ﴿ اَنْعَمْتَ ﴾, or on a ياء as in: ﴿ اَلْسَيِّءُ ﴾, or on a واو as in: ﴿ يُؤَاخِذُ ﴾.

It can also be written on a "tooth" or stick in the middle of a word: ﴿ اَلْمَلَيْكَةُ ﴾, or just in the air with no letter or stick to "lean" on: ﴿ اَلْاَسْمَاءُ ﴾. These are all hamzah al-qata'

همزة الوصل The Connecting Hamzah

(هَمْزَةُ الْقَطْع), and are pronounced as a hamzah with the accompanying vowel written over or under the hamzah whether starting on the word, or continuing from a previous word.

Hamzah al-wasl on the other hand has no vowel written over it and is only at the beginning of a word. It is only written over an alif, with the small ^ا over it (أ).

For those using the copy of the mus-haf (مُصْحَف) prevalent in Pakistan and India, there is a different way to determine hamzah al-wasl, from هَمْزَةُ الْقَطْع (hamzah al-qata'), and from an alif. These copies of the mus-haf (مُصْحَف) do not write in the symbol for the hamzah on an alif, nor do they write in the symbol for hamzah al-wasl. The way to determine then whether the symbol "ا" at the beginning of a word is a regular هَمْزَةُ الْقَطْع, or hamzah al-wasl is that if

there is a vowel written over or under it, it is a هَمْزَةُ الْقَطْع as in **أُولَئِكَ**. If there is no

vowel on it, it is then a hamzah al-wasl, as in the first letter of: **اذْكُرُوا**. The real true alif (which is an alif preceded by a fathah (فَتْحَة)) can never start a word, since it is a saakin letter.

مَوَاضِعُهَا Its Locations: همزة الوصل is found in:

- | | |
|-------------|-------------|
| 1. الأفعال | Verbs |
| 2. الأسماء | Nouns |
| 3. الحُرُوف | Participles |

Note: همزة الوصل can be in regular forms of the above three parts of grammar, which is the norm, or rarely in irregular forms.

همزة الوصل في الأفعال Hamzah Al-Wasl in Verbs

همزة الوصل is found in the following verbs:

الفعل الماضي الخماسي The Past Tense Verb with a Five Letter Base

The following aayaat have examples of this:

﴿ فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ ﴾ [البقرة: 194]

﴿ أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ ﴾ [الأنبياء: 1]

﴿ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ ﴾ [التوبة: 111]

الفعل الماضي السداسي The Past Tense Verb with a Six Letter Base

The following aayaat have examples of this:

﴿ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ ﴾ [البقرة: 60]

﴿ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴾ [ص: 74]

﴿ حَتَّىٰ إِذَا أَتَىٰ أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلَهَا ﴾ [الكهف: 77]

﴿ وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ ﴾ [الأنفال: 72]

الأمْر من الفعل الثلاثي The Command Form of the Three Letter Root Verb

The following verses have examples of this:

﴿ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ﴾ [البقرة: 60]

﴿ وَقَالَتْ أَخْرِجْ عَلَيْنِ ﴾ [يوسف: 31]

﴿ أَنْظِرْ كَيْفَ نُبَيِّنْ لَهُمُ الْآيَاتِ ﴾ [المائدة: 75]

﴿ أَتْلُ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ ﴾ [الأنعام: 45]

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ [النحل: 125]

﴿ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴾ [طه: 24]

الأمْر من الفعل الخماسي The Command Form of the Five Letter Verb

The following aayaat have examples of this:

﴿ أَنْتَهُوا خَيْرًا لَّكُمْ ﴾ [النساء: 171]

﴿ انْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ ﴾ [المرسلات: 29]

﴿ قُلِ أَنْتَظِرُونَ إِنَّا مُنْتَظِرُونَ ﴾ [الأنعام: 158]

الأمْر من الفعل السداسي The Command Form of the Six Letter Verb

Examples:

﴿ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ﴾ [التوبة: 80]

﴿ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ ﴾ [القصص: 26]

﴿ قُلِ اسْتَهِزُّوا إِنَّا لِلَّهِ مُخْرِجٌ مَا تَحْذَرُونَ ﴾ [التوبة: 64]

همزة الوصل The Connecting Hamzah

It is clear from the preceding that hamzah al-wasl does **NOT** enter into the following verbs:

1. الفعل المضارع مطلقاً Any present tense verb.
2. الفعل الرباعي مُطلقاً Any four letter root verb.
3. فعل الماضي الثلاثي The past tense three letter root.

The following table explains which regular verbs the همزة الوصل can enter:

الفعْل The Verb	ثلاثي Three letter root	رباعي Four letter root	خماسي Five letter	سداسي Six letter
ماضي Past tense	×	×	✓	✓
مضارع Present tense	×	×	×	×
أمر Command	✓	×	✓	✓

حركة البدء بهمزة الوصل في الأفعال المقيسة فيها

Vowel of the hamzah al-wasl when beginning with it in verbs

The vowel of همزة الوصل when beginning with it, in verbs, depends on the vowel on the third letter of the verb. **NOTE:** The همزة الوصل is considered a letter when counting the letters; a letter with a shaddah is counted as two letters. There are two possible vowels when starting with همزة الوصل in verbs.

1. الضم

2. الكسر

1. تُضم همزة الوصل حال الابتداء بها إذا كان ثالث الفعل مضمومًا ضمًا لازمًا.

Hamzah al-wasl has a dhammah on it when starting with it, if the third letter of the verb has a required dhammah (meaning the dhammah is part of the original verb not an acquired one).

The following aayaat have examples of this in past tense verbs:

﴿وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ﴾ [المائدة: 44]

﴿وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ احْتُتَّتْ مِنْ فَوْقِ الْأَرْضِ﴾ [إبراهيم: 26]

﴿هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ﴾ [الأحزاب: 11]

Examples of this in the command form of verbs are shown in the following aayaat:

﴿انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ﴾ [الإسراء: 48]

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ﴾ [النساء: 66]

همزة الوصل The Connecting Hamzah

2. Hamzah al-wasl has a kasrah when beginning with it in the following cases:

A) إذا كان ثالث الفعل مكسوراً كَسَرًا أصلياً If the third letter of the verb has an original kasrah. This is exemplified in the following verses:

﴿ أَصْبِرْ عَلَىٰ مَا يَقُولُونَ ﴾ [ص: 17]

﴿ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴾ [الدخان: 12]

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ﴾ [الفرقان: 65]

B) (فَتْحَةً) إذا كان ثالث الفعل مَفْتُوحًا When the third letter of the verb has a fathah. This is demonstrated in the following aayaat:

﴿ إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ ﴾ [الحج: 27]

﴿ أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي ﴾ [يوسف: 93]

﴿ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ ﴾ [الفتح: 15]

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ ﴾ [الأنفال: 24]

﴿ اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ [المائدة: 98]

C) إذا كان ثالث الفعل مضمومًا ضمًّا عارضًا When the third letter of the verb has a conditional or incidental dhammah. It is to be noticed that in these next six examples shown below the dhammah is a transient one due to the plurality of the command form of the verb. These are the only five verbs in the Qur'an that have a conditional or transient dhammah in the third letter, but it should be noted that some of these verbs occur in the Qur'an in different forms of the same verb. As stated previously, when starting with one of these six verbs, we start with a **kasrah** not a dhammah.

﴿ ثُمَّ أَقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ﴾ [يونس: 71]

﴿ فَقَالُوا آتِنَا عَلَيْهِم بُنْيَانًا ﴾ [الكهف: 21]

﴿ وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ﴾ [الحجر: 65]

﴿ وَأَنْطَلِقَ الْمَلَأُ مِنْهُمْ أَنْ آمْسُوا وَاصْبِرُوا عَلَىٰ آلِهِتِكُمْ ﴾ [ص: 6]

﴿ فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا ﴾ [طه: 64]

﴿ آتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا ﴾ [الأحقاف: 4]

When starting with the word **آتُوا**, it is read as "إِتُوا" employing the rule of المد البدل which was previously discussed.

Still another item to be noticed is that if واو العطف (the conjunctive wow which means "and") precedes a verb that begins with a hamzah al-wasl, and we are beginning with this verb, we must begin with the واو due to its strong link to the verb. We therefore read the واو with a fathah (فَتْحَة), then continue reading the verb. The same is to be said of the فاء عطف. We do not apply the همزة الوصل rules in this case. Examples are in the following:

﴿ وَاتَّقُوا ﴾ and ﴿ فَاتَّقُوا اللَّهَ وَلَا تَحْزُونِ ﴾.

همزة الوصل في الأسماء Hamzah Al-Wasl in Nouns

The همزة الوصل can be regular or irregular in nouns.

The همزة الوصل in nouns is always started with a kasrah. تَكُونُ هَمْزَةُ الْوَصْلِ فِي الْأَسْمَاءِ مَكْسُورَةً دَائِمًا

همزة الوصل القياسية في الأسماء The Regular Hamzah Al-Wasl in Nouns

مصدر الفعل الماضي الخماسي Original noun derived from five and six letter verbs.

A مصدر is defined as: هُوَ الاسم الدالُّ عَلَى مجرد الحدث، it is a “noun” that points to the moment of occurrence.

These مصادر (plural of مصدر) that begin with همزة الوصل are derived from either a five-letter verb that has the same letter and vowel “weight” or form as افْتَعَلَ or a six-letter verb with the same letter and vowel weight as اسْتَفْعَلَ. When these verbs are in the noun form, the third letter has a kasrah and an alif is added before the last letter. The verb root word افْتَعَلَ then becomes اِفْتِعَال in the noun form of it, and the verb root word اسْتَفْعَلَ becomes اسْتِفْعَال in the noun form.

Examples of five letter original nouns (مصادر) starting with همزة الوصل are found in the following aayaat:

﴿ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ﴾ [الأنعام: 140]

﴿ وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ﴾ [البقرة: 207]

﴿ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ ﴾ [يونس: 6]

﴿ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴾ [المائدة: 95]

همزة الوصل The Connecting Hamzah

Original noun of a six letter past tense verb: مصدر الفعل الماضي السداسي

The following aayaat exemplify مصادر that have been derived from a six letter past tense verb. They are derived from verbs, but are not verbs; these are nouns and therefore hamzah al-wasl starts with a kasrah:

﴿ وَمَا كَانَتْ أَسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ ﴾ [التوبة: 114]

﴿ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ ﴾ [يونس: 11]

﴿ وَأَصْرُوا وَأَسْتَكْبَرُوا اسْتِكْبَارًا ﴾ [نوح: 7]

همزة الوصل في الأسماء Hamzah Al-Wasl in Irregular Nouns

The irregular hamzah al-wasl is found in ten specific nouns in the Arabic language, only seven of these are found in the Holy Qur'an. The nouns found in the Holy Qur'an are:

ابن - بنت - امرؤ - امرأت - اسم - اثنين - اثنتين

البن Examples of

﴿ إِنَّ اللَّهَ يُبَشِّرُ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ ﴾ [آل عمران: 45]

﴿ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي ﴾ [هود: 45]

Examples of ابنت:

This can be found in the Qur'an in its singular form and in the double (مُنتَى) form:

﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا﴾ [التحریم: 12]

﴿قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ﴾ [القصص: 27]

Examples of امرؤ in the three different grammatical ways (مرفوعاً، منصوباً ومجروراً)

﴿إِنْ أَمْرُؤًا هَلَكَ لَيْسَ لَهُ وَلَدٌ﴾ [النساء: 176]

﴿يَتَأَخَّتَ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوَاءً﴾ [مريم: 28]

﴿لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾ [عيس: 37]

Examples of امرأة

It can be found written with the تاء المفتوحة (امرات) or with the التاء المربوطة (امراة) as the last letter. امرأت can be found in its singular form (امرات) or in its double form (امراتين), both beginning with همزة الوصل:

﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ﴾ [التحریم: 10]

﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا﴾ [النساء: 128]

﴿وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ﴾ [القصص: 23]

Example of اسم

﴿وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي **أَسْمُهُ** أَحْمَدُ﴾ [الصف: 6]

Examples of اثنين (two)

It can be found conjugated with an alif and with or without a noon (اثنان, اثنا عشر), or with a ya' with or without a noon (اثني, اثني عشر).

﴿إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ **اثنان** ذَوَا عَدْلٍ مِّنْكُمْ﴾ [المائدة: 106]

﴿إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ **اثنين** إِذْ هُمَا فِي الْغَارِ﴾ [التوبة: 40]

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ **اثنان** عَشَرَ شَهْرًا﴾ [التوبة: 36]

﴿وَبَعَثْنَا مِنْهُمُ **اثنين** عَشَرَ نَقِيبًا﴾ [المائدة: 12]

همزة الوصل The Connecting Hamzah

اثنین (two), which is the female form of اثنین

This can be conjugated the same ways as "اثنین" described above.

﴿ فَأَنْفَطَرْتُمْ مِنْهُ أَثْنَتَا عَشْرَةَ عَيْنًا ﴾ [البقرة: 60]

﴿ وَقَطَّعْنَهُمْ أَثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا ﴾ [الأعراف: 160]

﴿ فَإِنْ كَانَتَا أَثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ﴾ [النساء: 176]

The other three nouns that start with همزة الوصل that are NOT found in the Qur'an are:

است, اينم, ايم

Note: The word الاسم found in Surah الْحُجُرَات can be started two different ways:

﴿ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ﴾ [الحجرات: 11]

1. It can be started with همزة الوصل المفتوحة followed by a kasrah of the lam: "الِسم"
 2. It can be started with اللام مكسورة without hamzah al-wasl that precedes it: "لِسم"
- Both ways are accepted.

Hamzah Al-Wasl in Participles همزة الوصل في الحروف

تُدخل همزة الوصل على حرف اللام من "ال" التعريف وتكون مفتوحة دائماً
Hamzah al-wasl can precede the participle lam of the ال of "the". Hamzah al-wasl, when beginning these words is always read with a fathah (فَتْحَة). Examples of this are found in the following:

﴿الرَّحْمَنِ﴾ ﴿الْإِنْسَانُ﴾ ﴿الْقُرْآنُ﴾

The همزة الوصل disappears in writing and in pronunciation in "ال" of nouns when preceded by لَام or a lam with a kasrah. This is demonstrated in the following aayaat:

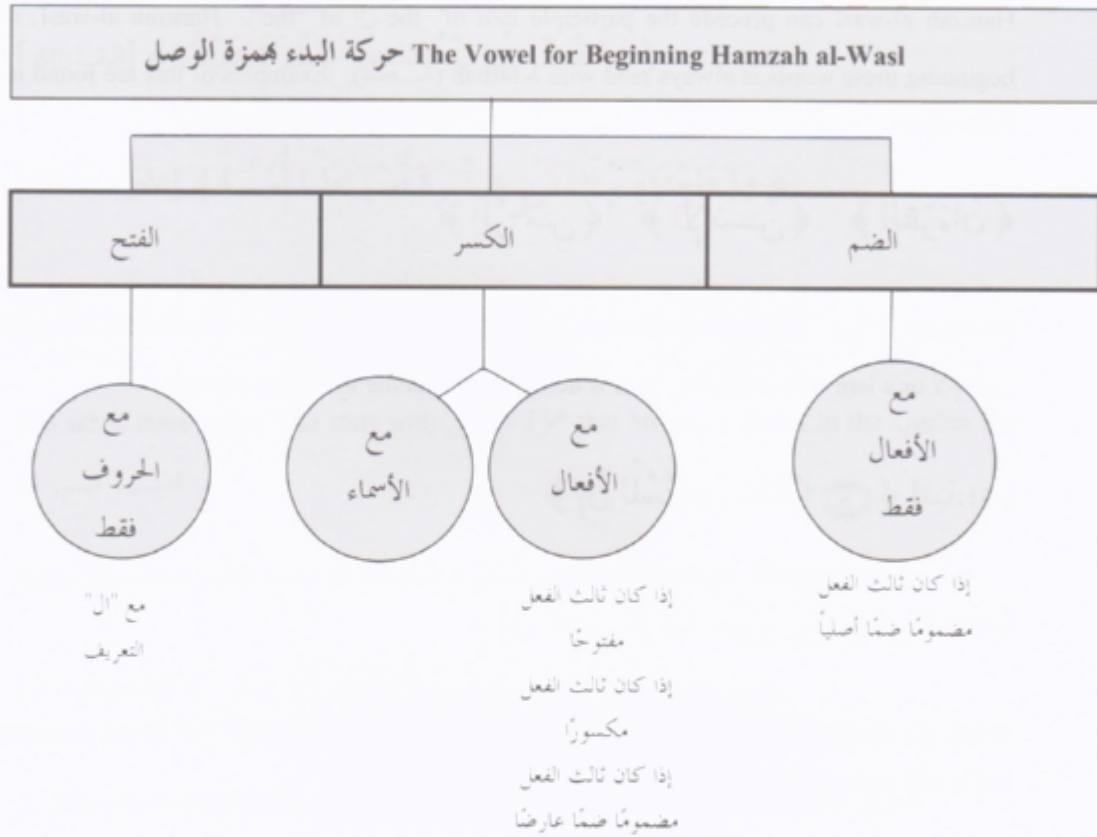
﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا﴾ [النبا: 31]

﴿إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ﴾ [يوسف: 43]

When the other حروف الجر enter a noun beginning with "ال" the همزة الوصل is not pronounced, but is still written in the word:

﴿الْمُنْفِقُونَ وَالْمُنْفِقَتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ﴾ [التوبة: 67]

Chart summarizing vowels used when beginning a word with hamzah al-wasl



The Meeting of the Two Hamzah Al-Qata' and Al-Wasl in One Word

There are two ways this occurs. The first way is when the همزة الوصل precedes the همزة القطع الساكنة. The second occurrence is when همزة القطع (question) precedes همزة الوصل.

Hamzah Al-Wasl Precedes a Hamzah Qata' which is Saakinah

عند البدء تبدل همزة القطع حرف مدٍّ مُحَانَسٍ لِحَرَكَةِ هَمْزَةِ الْوَصْلِ
When starting these words, the hamzah al-qata' that is saakinah is changed to a medd letter similar to the vowel on the hamzah al-wasl.

This is further explained after the following examples.

This only occurs in a few verbs. Examples of this can be found in the following aayaat:

﴿ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ ﴾ [البقرة: 283]

﴿ وَقَالُوا يَنْصَلِحُ آتَيْنَا بِمَا تَعِدُنَا ﴾ [الأعراف: 77]

﴿ وَمِنْهُمْ مَّنْ يَقُولُ أَئِنَّكَ لِي وَلَا تَفْتِنِي ﴾ [التوبة: 49]

﴿ فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتَتُوا صَفًّا ﴾ [طه: 64]

﴿ أَتُؤْنَفِي بِكِتَابِي مِّن قَبْلِ هَذَا ﴾ [الأحقاف: 4]

We know from previous subjects that when we join the word preceding the word "the" with hamzah al-wasl with the word that has it, we do not pronounce or use همزة الوصل. The همزة الساكنة stays fixed, and is pronounced.

In the first example on the previous page: **الَّذِي أُوتِمِنَ** we would read the **ذال** of **الَّذِي** with a kasrah, then immediately pronounce the hamzah **وُ** saakinah. When beginning one of these words, we begin with hamzah al-wasl with the appropriate vowel, then the **همزة القطع** that immediately follows is changed into a **حرف مد** of the similar vowel as on the hamzah al-wasl. If we start hamzah al-wasl with a kasrah, the **همزة القطع ساكنة** that immediately follows becomes a **ياء مدية**. An example of this is in the word **أَئْذَنَ**. Similarly, if the vowel on hamzah al-wasl when starting a word like this is a dhammah, then the hamzah al-qata' saakinah is changed into a **واو مدية**. This would be the case when starting the word: **أُوتِمِنَ**. This was discussed under

المد البدل rule and it is as such: *Whenever two hamzahs meet, the first voweled, the second saakinah, the second hamzah changes into a medd letter of the same nature as the vowel on the first hamzah.*

This rule is employed anytime there are two hamzahs; the first voweled, the second saakinah, but is used in hamzah al-wasl only when starting on a verb that has a hamzah al-wasl immediately followed by a **همزة قطع** (hamzah qata') saakinah.

The Questioning Hamzah Al-Qata' Precedes Hamzah Al-Wasl

This occurs in nouns and verbs. In verbs, the همزة الوصل is dropped in writing and pronunciation and the همزة الاستفهام remains. In nouns, both types of hamzahs remain in the word.

The first case الحالة الأولى:

Hamzah al-wasl is dropped in writing and pronunciation and همزة القطع of a question remains. **This is in verbs.** The following aayaat demonstrate this:

﴿ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدَهُ ﴾ [البقرة: 80]

﴿ أَطَّلَعَ الْغَيْبَ أَمْ آتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴾ [مریم: 78]

﴿ أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ﴾ [سبا: 8]

﴿ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴾ [الصافات: 153]

﴿ أَتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴾ [ص: 75]

﴿ أَتَّخَذْتَهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴾ [ص: 63]

﴿ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ﴾ [المنافقون: 6]

All of the verbs in red originally have hamzah al-wasl at the beginning, but because the questioning همزة القطع (hamzah al-qata') entered the verb, hamzah al-wasl has been dropped in writing as well as pronunciation.

The verb in the first example is ﴿أَخَذْتُمْ﴾, and then when the questioning هَمْزَةُ الْقَطْع (hamzah al-qata') entered it, the result is: ﴿أَخَذْتُمْ﴾. As mentioned at the beginning of this chapter, the هَمْزَةُ الْقَطْع (hamzah al-qata') is always pronounced with the vowel that accompanies it.

الحالة الثانية: The second case

When a هَمْزَةُ الْقَطْع (hamzah qata') indicating a question (الاستفهام) enters a noun that has the definite article "ال" attached at the beginning of it, هَمْزَةُ الْوَصْلِ (hamzah al-wasl) undergoes changes so that the questioning hamzah can be distinguished from the "ال". Without a change in hamzah al-wasl, it would be impossible to determine whether there was a question before the "ال" or not, since we begin nouns that have "ال" in front of them with a fathah (فَتْحَة) and the هَمْزَةُ الْقَطْع of questioning also begins with a fathah (فَتْحَة). Hamzah al-wasl would normally not be pronounced at all during continuous reading. When this questioning هَمْزَةُ الْقَطْع (hamzah al-qata') is present before a noun starting with "ال", hamzah al-wasl is changed to either one of the two following states. Both of these ways of recitation are allowed in the recitation of حفص عن عاصم من طريق الشَّاطِئِيَّة.

1. A lengthened alif; أَلْفٌ مَدِّيَّةٌ. This is called إِبْدَالٌ
2. An "eased" hamzah; هَمْزَةٌ مُسَهَّلَةٌ. This is called تَسْهِيلٌ

الإبدال

عِنْدَمَا تَدْخُلُ هَمْزَةُ الاسْتِفْهَامِ عَلَى الْاسْمِ الْمَعْرُوفِ بِـ "ال" تُبَدَّلُ هَمْزَةُ الْوَصْلِ الَّتِي فِي "ال" التَّعْرِيفِ أَلْفًا مَدِّيَّةً تُعَدُّ بِمِقْدَارِ ٦ حَرَكَاتٍ

Its definition: When a hamzah indicating a question (الاستفهام) enters a **noun** that has the definite article "ال", hamzah al-wasl (همزة الوصل) of "ال" is changed into a lengthened alif which is lengthened **six vowel counts**. This lengthening is six counts due to the sukoon on the lam after the long alif. The medd is مَدٌّ لازمٌ and is either مُثْقَلٌ when followed by a shaddah, or مُخَفَّفٌ when there is a simple sukoon after the long alif.

التسهيل

عندما تدخل همزة الاستفهام على الاسم المَعْرِف بـ "ال" تُسَهِّلُ همزة الوصل بين الهمزة والألف مع عدم المد مطلقاً

When a hamzah indicating a question (الاستفهام) enters a **noun** that has the definite article "ال", the hamzah al-wasl (همزة الوصل) is "eased" so that it is between a hamzah and an alif, with absolutely no medd.

Occurrences: This change (either lengthening with إبدال or تسهيل) occurs in three words in six

places in the Qur'an. The three words are: ﴿ءَالْتَنَ﴾ ﴿ءَالْذَّكَرَيْنِ﴾ ﴿ءَاللَّهُ﴾

The aayaat they occur in are as follows:

﴿ءَالْتَنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ﴾ [يونس: 51]

﴿ءَالْتَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾ [يونس: 91]

﴿قُلْ ءَاللَّهُ أَذِنَ لَكُمْ﴾ [يونس: 59]

﴿ءَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ﴾ [النمل: 59]

﴿قُلْ ءَالْذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ﴾ [الأنعام: 143, 144]

A reminder: All of these three words in the six different aayaat shown above can be read with either إبدال or تسهيل. Repeating again, the reason for the need of همزة الوصل (hamzah al-wasl) to be used, but changed, is that without the questioning hamzah, the word would be started with a fathah (فَتْحَة) on hamzah al-wasl. The questioning همزة القطع (hamzah al-qata') has a fathah (فَتْحَة) on it, and without using and changing hamzah al-wasl, the listener would not be aware that there was a question. This is because the word would sound the same with or without the question همزة القطع (hamzah al-qata') if there was no change in hamzah al-wasl.

This concludes book two of the three part series entitled: Tajweed Rules of the Qur'an. We ask Allah to make easy the publishing of part three in the near future, and He is capable of everything.

Tajweed Rules of the Qur'an

أحكام تجويد القرآن

By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. The book is intended to be a guide for non-Arabs with a good grasp in English in studying tajweed.

This book explains the concept of the accent (an-nabr) in the recitation of the Glorious Qur'an and the conditions of its use, it also defines and explains the important chapter on the characteristics of the letters, velarization and attenuation (tafkheem and tarqeeq) are covered in this part, as well as the concept of the two alike, the two similar, the two close, and the two far and the rules for idghaam and ith-haar in these different relationships. A brief introductory to grammar terms is made in this book to assist the student in understanding the last chapter, that of the connecting hamzah (hamzah al-wasl).

The explanations of the different subjects are in English, and the Arabic terms are translated. This is to assist the student in understanding and encourage them to learn the Arabic definitions and terms. This book should facilitate non-Arabs studying tajweed whether they are in a classroom with explanations taught in Arabic or in English.

This book cannot replace the importance of reciting to and being corrected by a trained teacher of tajweed, instead it is a guide and an aid in understanding the concepts of tajweed, the application can only be refined by recitation and correction.

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